

NEW

TESTAMENT

Judgment Hour Version



# New Testament

(Judgment Hour Version)

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*directing the reader to*

CHRIST THE WORD OF GOD

*presenting*

THE OFFER OF LIFE

AND THE CONDITIONS THEREOF

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*translated by*

JOHN L. ABBOTT.

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## THE JUDGMENT HOUR VERSION

### Why Is It Presented?

*For some years now I have been burdened with a growing conviction that most of the modern versions of the Scriptures, because of errors in translation, are misleading those who look to them for guidance. Instead of directing them to the strait and narrow way that leads to life eternal, and telling them what they must do to be saved, these erroneous translations suggest that Christ has already won salvation for them, relieving them of all responsibility of preparing for heaven, and that a mental acceptance of Him is all that is needed in order to receive the full assurance of salvation. As a result of their acceptance of this irresponsible attitude, thousands of innocent Christians, while looking to the Bible as their guide to immortality, are being directed to the land of the outer darkness of eternal death.*

*It was the realization of this most alarming situation which drove me to my knees before God, and to a thorough searching after the principles of truth which He has laid down in His word. In response to my prayers the Spirit of God opened my eyes, and moved me to prepare this Judgment Hour Version. While I have, for many years, been a keen student of the Scriptures, I do not claim scholarship as the basis for the correctness of this translation, but rather the enlightenment of the Holy Spirit.*

### Errors in the Scriptures.

*Many people have been shocked when I have mentioned that error lurks in the Scriptures. Many have been taught to blindly accept the Bible as an infallible guide, and they try to do this in spite of the fact that they are surrounded by ver-*

sions, all giving different "variations" of the truth. Hundreds of people have translated the Scriptures. While the majority of these have undoubtedly done their best to present truth, none could claim a perfect understanding of the truth, for only He who is the Way, the Truth, and the Life is infallible. The Bible is a combination of the works of an unerring God and a large number of erring men. Most of the translators of our modern versions are non-commandment keeping people, who cannot reasonably claim to be servants of God. Sanctification to the service of God comes only through obedience to His holy law. While it can only be due to the providence of God that the Bible has been preserved for us down through the centuries, we must remember that it has come through many hands and many languages; and that in the course of its progress many thousands of corrections have been made to its texts. In spite of this the truth still lies hidden in this book, and can be found by all who dig deeply enough to find it, looking constantly to the Holy Spirit to guide them into all truth.

#### **"Faith," or "Faithfulness?"**

The most common and misleading error in the popular King James Version of the New Testament, (I use the KJV as an example) is the use of the word "faith" instead of "faithfulness." Paul did not tell the Hebrews that "faith is the substance of things hoped for," (KJV) but rather that "faithfulness is the foundation of the character we hope to acquire." (JHV) Christ's grace can only be released to help those who are faithfully trying to obey His commandments. Having faith in Christ will never make me one of His people, but having the faithfulness of Christ, keeping God's commandments as He kept them, will.

This word "faith" which appears only twice in the KJV. Old Testament, and has there the meaning of "faithfulness," appears more than two hundred times in the New, while the

word "faithfulness," used many times in the Old Testament, does not appear at all in the New. Although "faith" is used so many times in the New Testament, the expression "faith in Christ" is never used. The faith of those who are in Christ is mentioned. The faith of Christ, and the faith of God are frequently referred to, and faith toward the Lord Jesus, and toward God is spoken of, but we do not find any references to faith in Christ. The one and only text which urges us to "have faith in God," is corrected by a marginal reference which says, "or, Have the faith of God." The faith of God, of course, is the character, or faithfulness, of God. To attain to the glory of the character of God is the blessed hope of every Christian.

Upon this wrongly translated word has been built the doctrine that Christ will justify us, give us His righteousness, sanctify us, and admit us to His eternal kingdom - all on the basis of our faith in Christ rather than our attaining of the character of Christ. It is only the faithful servant - not the one who has faith in his Lord but the one who is faithful to his Lord - that will be admitted to the joys of heaven. This false doctrine, built upon faith rather than faithfulness, is the leading doctrine of the counterfeit church called Babylon which is luring thousands to their eternal doom. The Bible plainly tells us that it is by our words and our works that we will be justified and judged, not by our faith.

#### **Other Mistranslated Words.**

Other words also have been wrongly translated in the KJV. "Believe" has been used instead of "obey," "confidence" instead of "boldness in obedience," "patience" instead of "endurance," "temperance" instead of "self-control," etc. These alterations appear to have been deliberately designed by Satan, for they all have the effect of relieving the sinner of the responsibility that Christ places upon him of fighting the good fight of faithfulness, and of leaving the work of salvation to Christ.

*It is not our confidence that "hath great recompence of reward." KJV. It is our "boldness to obey." JHV. Only those who themselves learn to fear God and keep His commandments will be rewarded with eternal life when Jesus comes again.*

### **The Judgment Hour.**

*The prophecy of the 2,300 days of Dan.8:14, indicates that the judgment hour commenced in heaven in 1844. We are undoubtedly living today in the "time of the end." We have every reason to believe that the judgment hour is now drawing to a close, and that the offer of salvation is about to be withdrawn. It is my earnest prayer that this simple translation will be the means of helping some soul to find a home in God's eternal kingdom before it is too late.*

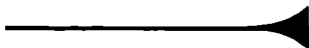
**JOHN L. ABBOTT.**



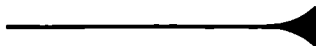
## The Judgment Hour Messages



1. "Fear God and give glory to him, for the hour of his judgment is come; and worship him who made heaven and earth, the sea, and the fountains of waters."



2. "Babylon is fallen is fallen, the great city, because she has given all nations to drink of the wine of the wrath of her fornication."



3. "If anyone worships the beast and its image, and receives its mark on his forehead, or in his hand, he also shall drink of the wine of the wrath of God."

Rev. 14.6-12.

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## Heaven's Final Invitation

"Babylon is fallen is fallen. Come you my people out of her, that you may have no fellowship in her sins, so that you may not receive of her plagues." Rev. 18:2,4.



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## The Gospel According to MATTHEW

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### 1

A TABLE of the genealogy of Jesus Christ, a descendant of David and of Abraham.

2. Abraham fathered Isaac; Isaac Jacob; and Jacob Judah and his brothers.

3. Judah fathered Perez and Zerah of Tamar; Perez fathered Hezron, and Hezron Ram.

4. Ram fathered Aminadab; Aminadab Nahshon; and Nahshon Salmon.

5. Salmon fathered Boaz of Rahab; Boaz fathered Obed of Ruth; and Obed fathered Jesse.

6. Jesse fathered David the king; and David the king fathered Solomon of Uriah's widow.

7. Solomon fathered Rehoboam; Rehoboam Abijah; and Abijah Asa.

8. Asa fathered Jehoshaphat; Jehoshaphat Joram; and Joram Azariah.

9. Azariah fathered Jotham; Jotham Ahaz; and Ahaz Hezekiah.

10. Hezekiah fathered Manasseh; Manasseh Amon; and Amon Josiah.

11. Josiah fathered Jechoniah and his brothers at the time of the Babylonian captivity.

12. After the captivity had taken place, Jechoniah fathered Shealtiel, and Shealtiel Zerubbabel.

13. Zerubbabel fathered Abiud; Abiud Eliakim; and Eliakim Azor.

14. Azor fathered Zadok; Zadok Achim; and Achim Eliud.

15. Eliud fathered Eleazor; Eleazor Matthan, and Matthan Jacob.

16. Jacob fathered Joseph the husband of Mary, of whom was born Jesus who is called Christ.

17. There were fourteen generations from Abraham to David, and fourteen from David to the Baby-

lonian captivity, and another fourteen from the Babylonian captivity to Christ.

18. Now the birth of Jesus Christ took place as follows:- When Mary was engaged to Joseph, before they came together, she was found to be expecting a child of the Holy Spirit.

19. Joseph, her intended husband, being righteous, in order to avoid publicity, planned to quietly separate from her,

20. When he was thinking this way, suddenly an angel of the Lord appeared to him in a dream saying, "Joseph, son of David, do not fear to take Mary to be your wife, for the child she carries is fathered by the Holy Spirit.

21. And she shall give birth to a son, and you shall call his name Jesus, for he shall save his people from their sins."

22. Now all this happened in fulfilment of what the Lord had spoken through the prophet saying,

23. "See, a virgin shall become pregnant, and shall give birth to a son, and they shall call his name Emmanuel, which means "God with us."

24. When Joseph awakened, he did what the angel of the Lord had told him. He married Mary;

25. But he was not intimate with her until she gave birth to her first born, whom he named Jesus.

### 2

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, certain wise men from the east came to Jerusalem.

2. Inquiring, "Where is the newly born King of the Jews? for we have

seen his star in the east, and have come to worship him."

3. When Herod the king heard this he was troubled, and so was all Jerusalem.

4. He summoned together all the chief priests and the scribes, and inquired where the Christ was to be born.

5. They replied, "In Bethlehem of Judea; for it is written by the prophet,

6. 'And you, Bethlehem of Judea, are by no means least among the leaders of Judah, for out of you shall go forth a leader who shall shepherd my people Israel.' "

7. Herod then called the wise men secretly, and inquired of them as to the exact time of the appearing of the star.

8. Then he sent them to Bethlehem saying, "Carefully search for the little child, and when you find him, let me know that I might also worship him."

9. Having heard the king, they went on their way. Soon the star which they had previously seen re-appeared, and went before them until, having come to where the child was, it stood still.

10. And the wise men, because of the star, rejoiced with great joy.

11. And on entering the house, and finding the little child with Mary his mother, they fell down and worshipped him. They opened their treasures and offered him gifts of gold, frankincense, and myrrh.

12. Then, having been divinely instructed in a dream not to return to Herod, they went, by another way, back to their own country.

13. After they had gone, an angel of the Lord suddenly appeared to Joseph in a dream, saying, "Rise up and take the child and his mother, and flee into Egypt. Stay there until I tell you to leave, for

Herod is planning to find the child to destroy him."

14. So Joseph arose and took the child and his mother, and by night they fled into Egypt.

15. And they remained there until the death of Herod. Thus the prophecy was fulfilled which the Lord had spoken, saying, "Out of Egypt have I called my Son."

16. Herod, when he found that he had been avoided, was greatly enraged, and he ordered the slaying of all baby boys of Bethlehem and its district, who were two years of age and under, reckoning according to the information he had received when he made inquiries of the wise men.

17. Thus was fulfilled Jeremiah's prophecy,

18. "A voice in Ramah, wailing and sobbing and great mourning - Rachel sobbing for her children, refusing to be comforted, because they are dead."

19. But when Herod was dead, an angel of the Lord appeared to Joseph in a dream saying,

20. "Rise up, take the little child and his mother, and go back to the land of Israel, for they are dead who sought the little child's life."

21. So he rose and took them, and came into the land of Israel.

22. But on hearing that Archelaus was reigning in Judea instead of Herod his father, he was afraid to go there, and after being divinely instructed in a dream, he went on to Galilee;

23. And came to the city of Nazareth and dwelt there, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

### 3

IN due course, John the Baptist appeared, preaching in the wilder-

ness of Judea,

2. And saying, "Repent, for the kingdom of heaven is at hand."

3. This was he of whom Isaiah the prophet wrote saying, "Prepare the way of the Lord. Make his paths straight."

4. John himself wore a garment of camel's hair, with a leather girdle about his loins. His food was locust beans and wild honey.

5. In those days people from Jerusalem and all Judea went out to him, and from all the country around Jordan;

6. And were baptized by him in the Jordan, confessing their sins.

7. But when John saw many of the Pharisees and of the Sadducees coming to his baptism, he said to them, "You sons of serpents, Who has warned you to flee from the wrath to come?"

8. If you repent, show the fruits worthy of repentance,

9. And do not imagine that because Abraham is your father, such fruits are not required of you. I say to you that from these stones God is able to raise up children to Abraham.

10. Already the axe is being applied to the root of the tree, and every tree which is not producing good fruit is being cut down and thrown into the fire.

11. I baptize you with water to repentance, but he who comes after me is mightier than I. I am not fit to bear his sandals. He will baptize you with the Holy Spirit and with fire.

12. He holds a winnowing fan in his hand, and he will thoroughly clean his grain. He will gather the wheat into the granary, but will burn up the chaff with a fire which none can prevent."

13. One day Jesus came from Galilee to the Jordan to John, to be

baptized of him.

14. But John hesitated saying, "It is I who need to be baptized of you, and do you come to me?"

15. Jesus said to him, "Do it now, for this is becoming in the fulfillment of all righteousness." So John baptized him.

16. And when he was baptized Jesus went straight up out of the water, and suddenly the heavens were opened to him, and he saw the Spirit of God descending like a dove, and resting upon him.

17. And he heard a voice out of heaven saying, "You are my Son, my beloved, in whom I have found delight."

#### 4

THEN Jesus was led up into the wilderness by the Spirit, to be tempted by the devil.

2. After fasting for forty days and forty nights he was hungry.

3. The tempter then came and said, "If you are the Son of God, order these stones to become loaves of bread."

4. But he replied, "It is written, 'Not by bread alone shall man live, but by every word which proceeds from the mouth of God.'"

5. Then the devil took him to the holy city, and set him upon a pinnacle of the temple,

6. And said, "If you are the Son of God, cast yourself down; for it is written, 'He will give his angels charge of you, and in their hands shall they carry you, lest you strike your foot against a stone.'"

7. Jesus said to him "It is written also, 'You shall not tempt the Lord your God.'"

8. The devil then took him to a very high mountain, and showed him all the kingdoms of the world, and their glory,

9. And said to him, "All these

things I will give you if you will fall down and worship me."

10. Then Jesus said to him, "Go away Satan, for it is written, 'You shall worship the Lord your God, and him alone shall you serve.'"

11. Then the devil left him, and immediately angels came and strengthened him.

12. Upon hearing that John had been arrested, Jesus shifted into Galilee.

13. He left Nazareth, and went to Capernaum to live, a lakeside town on the border of Zebulun and Naphtali.

14. Thus was fulfilled that which Isaiah had prophesied saying,

15. "The land of Zebulun, and the land of Naphtali, by way of the sea on the far side of Jordan; Galilee of the nations.

16. The people who sit in darkness have seen a great light, and to those who sat in the land of the shadow of death, light has arisen."

17. From then on Jesus began to teach saying, "Repent, for the kingdom of heaven is at hand."

18. When walking by the sea of Galilee, Jesus saw two brothers - Simon, who is called Peter, and his brother Andrew - casting a large net into the sea, for they were fishermen.

19. He said to them, "Follow me, and I will make you fishers of men."

20. They immediately left their nets and followed him.

21. Further on he saw two other brothers - James the son of Zebedee, and John his brother - in the ship with their father Zebedee, mending their nets, and he called them.

22. They immediately left the ship and their father, and followed him.

23. Then Jesus went through all Galilee, teaching in their synagogues, preaching the gospel of the

kingdom, and healing every disease and every physical weakness he found among the people.

24. News of this soon spread throughout all Syria, and the people brought to him all their sick, whether from disease, or tormented by oppression, or devil possessed, or insane, or paralysed; and he healed them.

25. Great crowds began to follow him, coming from Galilee, and from the Decapolis, and from Jerusalem, and all Judea, and from beyond the Jordan.

## 5

WHEN he saw the crowds, he went up into a mountain and sat down, and his disciples came to him.

2. Then he began to teach them, and this is what he said:-

3. "Happy are the humble, for the kingdom of heaven is for them.

4. Happy are the mourners, for they shall receive comfort.

5. Happy are the meek, for they shall inherit the earth.

6. Happy are they who hunger and thirst after righteousness, for they shall be filled.

7. Happy are the merciful, for mercy shall be shown them.

8. Happy are the pure in heart, for they shall see God.

9. Happy are the peacemakers, for they shall be called the children of God.

10. Happy are they who have been persecuted because of their righteousness, for the kingdom of heaven is for them.

11. Happy are you when reproached, or persecuted, or slandered falsely on my account.

12. Rejoice triumphantly, for there is great reward for you in heaven; for the prophets who were before you were similarly treated.

13. You are the salt of the earth,

but if the salt is become tasteless, how will the earth be preserved? And you will be of no further use, and must be cast out and trampled upon by men.

14. You are the light of the world. A city on a mountain cannot be hidden;

15. And a lamp is never lighted and put underneath a corn measure, but rather upon a stand, that it might shed light for all who enter the house.

16. Let your light shine in this way before men, so that they may see your good works, so that your father in heaven might be glorified.

17. Do not think that I have come to abolish the law or the prophets. I have not come to abolish them, but to magnify them,

18. For I tell you truly, until heaven and earth pass away, not the smallest dot or stroke will be taken from the law until all that is prophesied come to pass.

19. Whoever breaks the least of the commandments, and teaches others to do so, will be regarded as least in the kingdom of heaven; while he who practises and teaches them, shall be regarded as great in the kingdom of heaven.

20. For I say to you that unless your righteousness is better than that of the scribes and Pharisees, you will certainly not enter the kingdom of heaven.

21. You have heard that it was said to our fathers, "You shall not commit murder, for he who does so shall be condemned in the judgment,"

22. But I say to you that anyone who easily becomes angry with his brother will be condemned in the judgment. If a person shall wrongfully accuse his brother he may have to answer human authorities, but if he hurts his brother, even

with words, he is in danger of the fire of destruction.

23. If therefore, you bring your offering to the altar, and remember that your brother has cause for estrangement,

24. Leave your offering there before the altar unslain, and go away. First be reconciled to your brother, then come back and offer your sacrifice.

25. With one who opposes you, agree quickly when opportunity presents, lest he bring you to a judge, and the judge imprison you.

26. For I tell you truly, you shall not escape until you have paid the full penalty.

27. You recall that it was said to our fathers, "Do not commit adultery."

28. But I say to you that everyone who looks upon a woman and lusts after her, has already committed adultery with her in his heart.

29. If your right eye offends you, pluck it out and cast it from you; for it is of more profit to you to let part of your body perish, than that your whole body be lost in the fires of destruction.

30. Similarly, if your right hand offends you, cut it off and cast it from you; for it is of more profit to you to let part of your body perish than that your whole body be lost in the fires of destruction.

31. It was also said that if anyone wished to separate from his wife, he should give her a letter of divorcement,

32. But I say to you that whoever separates from his wife for any reason other than fornication, causes her to commit adultery, and whoever marries her who has been separated commits adultery.

33. You also know that it was said to our fathers, "Do not break your oaths, but fulfil to the Lord what

you have promised."

34. But I say, swear not at all upon oath, neither by the heaven, because it is God's throne.

35. Nor by the earth, because this is his footstool; nor by Jerusalem, because this city is God's. He is its great king.

36. Neither swear by your head, because you are powerless even to make one hair black or white.

37. Let your words be simply "yes" and "no," for if you go beyond this you will be involved in evil.

38. You recall that it has been said, "An eye for an eye and a tooth for a tooth,"

39. But I say do not retaliate when evil is done to you. To the one who strikes you upon the right cheek, turn also the other to him;

40. And if one would take you to law, and claim your coat, let him have your overcoat as well.

41. If someone would compel you to go a mile with him, go two miles.

42. If someone asks a gift of you, give it, and if someone wishes to borrow from you, do not turn him away.

43. You recall that it was said, "Love your neighbour and hate your enemy,"

44. But I say to you, Love your enemies, comfort those who hate you, and pray for those who ill-treat you and persecute you;

45. For in doing this you will be sons of your Father in heaven. He makes his sun rise on both the evil and the good, and sends rain to both just and unjust.

46. If you love those who love you, you do not merit reward. Is not this what the taxgatherers do?

47. And if you honour your brothers only, is this unusual? Is not this also what the taxgatherers do?

48. Therefore it is your duty to be perfect, even as your Father in

heaven is perfect.

## 6

BE CAREFUL not to parade your good deeds before others, for in doing this you forfeit all reward from your Father in heaven.

2. When you do good deeds, do not trumpet it abroad as the hypocrites do, in the synagogues and in the streets, to gain acclamation. I tell you truly that they have their reward.

3. But you, in doing good deeds, do not let your left hand know what your right hand does.

4. Do good deeds in secret, and your Father, who observes these secret deeds, shall himself reward you openly.

5. And when you pray, do not copy the hypocrites who love to pray standing in the synagogues, and on the street corner, so that people will see them. I tell you truly that they thus have their reward.

6. But you, when you pray, go into your room, and shut the door, and pray to your Father in secret. Your Father who observes you in secret will reward you openly.

7. When praying, do not use vain repetitions as the heathen do. They think that if they repeat themselves frequently, they shall be heard.

8. Do not copy them. Your Father knows your needs before you ask.

9. Pray after this example:- "Our Father, who is in heaven, we reverence your name.

10. May your kingdom come. We would do your will on earth as it is done in heaven.

11. Give us today the bread we need for today.

12. And forgive us wherein we have wronged you, as we forgive those who have wronged us.

13. Sustain us in the hour of temp-



tation, and deliver us from the evil; for the kingdom is yours, and the power and the glory for ever and ever. Amen."

14. If you forgive men the wrongs they do you, then your Father in the heavenly sanctuary will forgive you the wrongs you do him.

15. But if you do not forgive men their offences, neither will your Father in heaven forgive you yours.

16. And when you fast, do not be like the hypocrites, gloomy of face. They make up their faces on purpose to give the impression that they are fasting. I tell you truly, they thus have their reward.

17. But you, when fasting, wash your faces and do your hair,

18. So that you do not appear to be fasting, and your Father who observes in secret will reward you openly.

19. Do not store up treasures for yourselves on earth, where moths and rust spoil them, and where they are in danger of being stolen;

20. But store up your treasures in heaven, where no moths or rust spoil them, and no thieves will break in and steal them.

21. Where your treasure is, there will your heart be also.

22. The eye is a lamp to the body. If the eye discerns the truth, then the whole body will be in the light,

23. But if the eye sees not the truth, then the whole body will be in darkness. If then your only light be darkness, how great can that darkness be?

24. No man can serve two masters, for he will either hate one and love the other, or honour one and despise the other, for you cannot serve both God and greed.

25. Because of this I say to you, Do not be concerned about your life, as to what you will eat and drink, or your body, as to what

you shall wear. The life is more than food and drink, and the body more than clothing.

26. Observe the birds of the air. They do not plant nor reap, nor gather into barns. Your Father in the heavenly sanctuary feeds them. Are you not much better than they?

27. And which of you by careful thought can add a cubit to his height?

28. Why should you be anxious about your clothing? Observe the lilies of the field, how they grow. They do not work nor weave.

29. I tell you that even Solomon in all his glory was not clothed as tastefully as is one of these.

30. If God thus clothes the grass of the field, which lives today and is cast into the oven tomorrow, will he not much rather clothe you you weaklings in the faith.

31. Do not be anxious therefore, saying, 'What shall we eat, or what shall we drink, or what shall we wear?'

32. These are the things that concern the unbelievers. Your heavenly Father knows that you need these things.

33. Therefore seek first the kingdom of God and the righteousness of God, and these things shall all be added to you.

34. Do not be anxious therefore, for tomorrow, because tomorrow will care for itself. The problems of today are sufficient.

## 7

JUDGE not others, or they will judge you.

2. As you judge them, so will they judge you, and as you measure to them, so will they measure to you again.

3. Why look for the speck in your brother's eye, and fail to see the

large foreign body in your own?

4. How can you say to your brother, "Let me remove that speck from your eye," when your own vision is obstructed?

5. You hypocrite. First attend to your own eye, and then you will see clearly to remove the speck from your brother's eye.

6. Do not feed that which is holy to the dogs, nor cast pearls before pigs, for they will only trample them under foot, and turn again and attack you.

7. Ask and it shall be given you. Seek and you shall find. Knock and it shall be opened to you.

8. For everyone that asks receives, and he that seeks finds, and to him that knocks it shall be opened.

9. Who of you, if his son should ask for bread, would give a stone?

10. Or if he ask for a fish, would give him a snake?

11. If you then, being evil, desire that good gifts be given to your children, how much more must your Father in heaven desire to give good things to those who ask him?

12. Those things that you desire men to do for you, are the things you should do for them. This is the teaching of the law and the prophets.

13. Enter in through the narrow gate. Wide is the gate, and broad the way which leads to destruction, and many go this way;

14. But narrow is the gate, and difficult the way that leads to life, and few find it.

15. Beware of false prophets who come to you disguised as sheep, while in reality they are hungry wolves.

16. You can tell them by their fruits. Do you gather grapes from thorns, or figs from thistles?

17. Only good trees produce good

fruit, while bad trees produce bad fruit.

18. A good tree cannot produce bad fruit, nor a bad tree good fruit.

19. Every tree which does not produce good fruit will be cut down and thrown into the fire.

20. Surely then, must we know them by their fruits.

21. Not all who say to me 'Lord, Lord,' will enter the kingdom of heaven, but only those who do what my Father in heaven commands them.

22. Many will say to me in that day, 'Lord, Lord, have we not prophesied in your name, and in your name done many works of power?

23. Then will I confess to them, "I never knew you. Go from me you who have failed to do my commandments."

24. Anyone then, who hears my words and does them, is like to a wise man who built his house on a rock.

25. When the rain came down, and streams of water came, and the wind blew hard, that house did not fall, for it was founded on the rock.

26. But he who hears my words, but does not do them, he is like a foolish man who built his house upon the sand.

27. When the rain came, and the streams and the winds, and the house was under stress, it fell and was demolished."

28. Now when Jesus finished speaking these words, the crowds were astonished at what he taught them.

29. His teaching was authoritative. It was not like that of the scribes.

## 8

WHEN he came down from the mountain, great crowds followed him.

2. And suddenly a leper came, and bowed before him saying, "Lord,

if you will you can make me clean."

3. Jesus stretched out his hand and touched him saying, "I will, be clean." And immediately he was cleansed of his leprosy.

4. And Jesus said, "Do not tell anyone of this, but go and show yourself to the priest, and offer the gift which Moses taught should be given."

5. When Jesus entered Capernaum, a centurion came to him with a request,

6. He said, "Lord, my servant is laid up in bed with paralysis, and is in great pain."

7. Jesus said, "I will come and heal him."

8. But the centurion answered, "Lord, I am not worthy that you should come under my roof. Only speak a word and my servant will be healed."

9. For I am also a man with authority. I have soldiers under me, and if I say to one, "Go," he goes, or to another "Come," he comes. If I say to my servant "Do this," he does it."

10. When Jesus heard this he was amazed, and said to those who followed him, "Truly I tell you, I have not found such faithfulness even in Israel."

11. But I tell you, many shall come from the east and from the west, and shall sit with Abraham and Isaac and Jacob in the kingdom of heaven."

12. While many of the sons of the kingdom will be cast out into outer darkness amidst weeping and gnashing of teeth."

13. Then Jesus said to the centurion, "Go, according to your own faithfulness, so may it be with you." And the servant was healed that same hour.

14. Then Jesus came to the house of Peter, and found Peter's wife's

mother laid up with a fever.

15. And he touched her hand, and the fever left her, and she arose and served them.

16. And when evening came they brought to him many who were devil possessed, and by speaking a word, he cast out the spirits, healing all who were ill,

17. So that the prophecy of Isaiah was fulfilled, "He took upon himself our infirmities, and bore our diseases."

18. When Jesus saw the great crowds around him, he commanded his disciples that they depart to the other side of the lake.

19. But a scribe coming to him said, "Teacher, I will follow you wherever you go."

20. Jesus said to him, "Foxes have holes, and the birds of the air have nests, but the Son of man has no place to lay his head."

21. Another disciple said to him, "Lord, let me first go and bury my father."

22. But Jesus said to him, "Follow me, and leave the dead to bury the dead."

23. Then when he entered a ship, his disciples followed him.

24. Soon a great storm arose in the sea, and the ship was threatened by the waves; but Jesus was asleep.

25. The disciples came and awakened him saying, "Lord save us, we are about to perish."

26. He said to them, "Why are you afraid you who are little in the faith?" Then he stood and rebuked the winds and the sea, and there was a great calm.

27. And the men were astonished, and said to themselves, "What kind of man is this? Even the winds and the sea obey him."

28. When he had come to the other side, to the land of the Gergesenes,

he was met by two devil possessed men, violent men, from among the tombs. So violent were they that others could not pass that way.

29. They cried out, "What have you to do with us Jesus, you Son of God? Have you come here to torment us before the time?"

30. Now there was, some distance away, a herd of pigs feeding,

31. And the evil spirits requested him saying, "If you cast us out, permit us to go into the herd of pigs."

32. And he said to them, "Go." And they went into the herd of pigs, who all rushed down the steep slope into the sea, and were drowned in the waters.

33. While those who were caring for them fled. They ran into the city and told everything, including the events relating to the men who had been possessed.

34. And the people of the city came out to meet Jesus, and when they saw him they begged him to go away from their district.

### 9

TAKING a ship he crossed the lake and came to his own city.

2. And the people brought him a paralytic lying on a bed; and when Jesus saw their loyalty, he said to the paralytic, "Be of good courage son, your sins are forgiven."

3. Then some of the scribes said among themselves, "This is blasphemy."

4. And reading their thoughts Jesus said, "Why do you think evil of me in your hearts?"

5. For which is easier, to say 'Your sins are forgiven,' or to say, 'Rise up and walk?'

6. Let me prove to you that the Son of man has authority on earth to forgive sins." Then he said to the paralytic, "Rise, take up your

bed, and go home."

7. And he arose and went away to his home.

8. When the crowds saw this they were amazed, and praised God for giving such authority to men.

9. When passing the taxation office Jesus saw a man sitting there named Matthew, and said to him, "Follow me." He arose and followed him.

10. Later on when reclining at the table in Matthew's house, many taxgatherers and sinners came and reclined at the table with Jesus and his disciples.

11. On seeing this the Pharisees said to the disciples, "How is it that your teacher eats with taxgatherers and sinners?"

12. But Jesus heard them and said to them, "The strong do not need a physician; only those who are ill need one."

13. Go and learn what this means, "Mercy is what I require, not sacrifice." I have come to call sinners, not the righteous, to repentance."

14. Then the disciples of John drew near saying, "Why do we and the Pharisees fast often, while your disciples do not fast at all?"

15. Jesus said to them, "Do the friends of the bridegroom mourn while he is with them? The days will come when the bridegroom will be taken from them. Then they will fast."

16. No one puts a piece of new cloth on an old garment, for in taking up, it draws the material and makes it more likely to tear.

17. Neither do they put new wine into old leather containers, lest the containers burst, wasting the wine and destroying the containers, but put new wine into new containers, and both are preserved together."

18. While he was saying these

things to them an officer came, and bowing before him said, "My daughter has just passed away, but come and lay your hand on her, and she shall live again."

19. Jesus rose up and, with his disciples, followed him.

20. Then a woman who had had a haemorrhage for twelve years, came up behind him and touched the hem of his garment.

21. For she thought, "If only I touch the hem of his garment I shall be cured."

22. But Jesus turned and saw her, and said, "Be of good courage my daughter. Your faithfulness has cured you." And she was healed from that hour.

23. And when Jesus had come to the house of the officer, and had seen the flute players, and the crowd making a noise,

24. He said to them, "Stop all this and leave quietly. The girl is not dead - just asleep." But they laughed at him.

25. Then he put them out, and entered, and took hold of her hand, and she arose.

26. The news of this soon spread throughout the land.

27. And when he passed on from this place, two blind men followed him crying out, "Have pity on us Son of David."

28. Jesus came into their house, and the blind men came to him, and he said to them, "Do you believe that I am able to heal you?" They said, "Yes, Lord."

29. Then he touched their eyes saying, "According to your faithfulness be it to you."

30. And their eyes were opened, and he firmly warned them to tell no one of this.

31. But they went out and made it known throughout the land.

32. They had scarcely left, when a

dumb man was brought in, possessed of a devil.

33. And when the devil was cast out, the dumb spoke, and the crowds were amazed and said, "Nothing like this has ever been seen in Israel before."

34. But the Pharisees said, "He casts out devils by the power of the prince of devils."

35. After this Jesus went through all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all the diseases and bodily infirmities among the people.

36. And seeing the crowds he was moved with sympathy for them, because they were weary and rejected, like sheep without a shepherd.

37. Then he said to his disciples, "There is indeed a great harvest to be gathered, but the workmen are few.

38. Pray therefore, that the Lord of the harvest may send workmen into his harvest."

## 10

HAVING called to him his twelve disciples, he gave them authority over unclean spirits, that they might cast them out; and the power to heal every disease and physical weakness.

2. Now these are the names of the twelve apostles:- First Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip and Bartholomew; Thomas and Matthew the taxgatherer; James the son of Alphaeus, and Lebbaeus whose surname is Thaddaeus;

4. Simon the zealot, and Judas Iscariot the one who later betrayed him.

5. These twelve Jesus sent out af-

ter directing them as follows, "Into the way of the Gentiles you must not go, nor into any city of the Samaritans.

6. Go rather to the lost sheep of the house of Israel.

7. Teach them saying, 'The kingdom of heaven is at hand.'

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils; what has been given you, give to others.

9. Do not take gold, silver, or any money with you in your belts,

10. Nor baggage, nor a second coat, nor sandals, nor staff; because a workman deserves his keep.

11. And when you enter any city or village, make inquiries to find out who is suitable to accommodate you, and stay there until it is time to move on.

12. On entering the house, respect it;

13. And if they of that house respect you, let your peace be with them, but if they respect you not, withdraw your respect for them.

14. And if they will not receive you or listen to your words, as you leave their house or their city, shake off the dust from your feet.

15. Truly I tell you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for their city.

16. You see, I am sending you out as sheep among wolves. You must be as wise as serpents, but as harmless as doves.

17. Beware of men, for they will hand you over to the courts, and have you scourged in the synagogues.

18. And they will bring you before governors also, and kings on my account, that you may testify to them and to the Gentiles.

19. But when they do this, do not worry about what you are going to say, for you shall be prompted

in that hour of what to say.

20. For it is not you who will speak, but the Spirit of your Father which will speak through you.

21. Brothers will deliver up brothers to death, and fathers their children, and children will rise up against their parents and have them killed.

22. And you will be hated by all because of my name, but he who endures to the end shall be saved.

23. When they persecute you in one city, go to another. I tell you truly that you will not have completed all the cities of Israel before the Son of man shall come.

24. A disciple is not above his teacher, nor a servant above his master.

25. All a disciple can do is to equal his teacher, and the servant his master. If they called the master of the house Beelzebub, are they not likely to do the same to the members of the household?

26. You have no need to fear them therefore, for nothing is covered that shall not be exposed, nor hidden which shall not be made known.

27. What I tell you in darkness, speak in the light; and what I whisper in the ear, proclaim from the housetops.

28. Do not fear those who can kill the body but cannot kill the soul. Have respect, rather, for him who can destroy both body and soul in eternal death.

29. Are not two sparrows sold for a cent? Not one of these falls to the ground without your Father's knowledge.

30. Even the hairs of your head are numbered.

31. Do not be afraid therefore, for you are of more value than many sparrows.

32. Everyone that confesses me before men, him will I also confess before my Father which is in hea-

ven;

33. But everyone that denies me before men, him will I also deny before my Father which is in heaven.

34. Think not that I have come to establish peace on the earth. I came not to establish peace, but a sword.

35. I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

36. The enemies of a man shall be those of his own household.

37. He that loves his father or mother more than me is not worthy of me; and he that loves his son or daughter more than me is not worthy of me.

38. And he that will not take up his cross and follow me, is not worthy of me.

39. He that has found his life shall lose it, and he that has lost his life on my account shall find it.

40. He that receives you receives me, and he that receives me receives him who sent me.

41. He that receives a prophet in the name of a prophet will receive a prophet's reward; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whoever shall give, even a cup of cold water, to one of these little ones, in the name of a disciple, truly I tell you he shall surely be rewarded."

## 11

WHEN Jesus had finished commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2. Now John, having heard in prison of the works of Christ, sent two of his disciples,

3. Who asked Christ, "Are you the one whom we have been expect-

ing, or should we look for another?"

4. In answer Jesus said, "Go and tell John what you hear and see.

5. Blind receive sight, lame walk, lepers are cleansed, deaf hear, dead are raised, and the poor receive the gospel.

6. Happy is he who is not offended in me."

7. As these were going, Jesus began to speak to the crowds about John. "What did you go into the wilderness to see? A reed shaken by the wind?

8. What did you go to see? A man dressed in beautiful clothes? No those who wear such clothes are found in king's palaces.

9. But what did you go out to see? A prophet? Yes, I say, and one who was more than a prophet.

10. For this is he of whom it is written, "Behold I send my messenger before your face, who will prepare the way before you."

11. Surely, I tell you, there has never been among you a person, born of women, greater than John the Baptist; but he that is least in the kingdom of heaven is greater than he.

12. From the time John began preaching until now, the kingdom of heaven has been the subject of violent dispute. Some feel that they can seize it by violence as though they had a right to it;

13. For all the law and the prophets until John have prophesied of its coming.

14. If you are willing to receive it, John is the Elijah who was to come.

15. Let the one who is intent on hearing the truth take notice of this.

16. To what can I liken the people of this generation? They are like little children, sitting in the market place, and calling out to their com-

panions,

17. Saying, 'We have piped to you but you have not danced. We have mourned to you, but you have not wailed.'

18. For John came neither eating nor drinking with them, and they accused him of having a demon;

19. While the Son of man came eating and drinking, and they accused him of being a glutton and a wine bibber, and of associating with taxgatherers and sinners. Thus the children try to justify their wisdom."

20. Then he began to reproach those cities which had witnessed his works of power, but had failed to repent.

21. "Woe to you, Chorazin, and woe to you Bethsaida, for if the works done for you had been done for Tyre and Sidon, they would have long ago repented in sackcloth and ashes.

22. But I say, it will be more tolerable for Tyre and Sidon in the day of judgment, than it will be for you.

23. And you Capernaum, who have been lifted up to heaven, will be cast down to hell; for if the powerful works which have taken place in you had taken place in Sodom, it would still be here today.

24. I tell you it will be more tolerable for the land of Sodom in the day of judgment than it will be for you."

25. Then in response to these thoughts, Jesus prayed, saying, "I praise you O Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent, revealing them to babes.

26. Yes, Father, for this has been pleasing to you."

27. "All that I have was delivered to me by my Father. No one but the Father knows the Son, and no one but the Son and those who are

enlightened by the Son, know the Father.

28. Come to me, all you that labour and are burdened, and I will give you rest.

29. Take my yoke upon you, and learn from my example, for I am meek and lowly in heart, and you will find rest to your souls.

30. For my yoke is easy and my burden is light."

## 12

AT THAT time, on the Sabbath day, Jesus went through the corn fields; and his disciples, who were hungry, began picking and eating from the ears of corn;

2. But the observant Pharisees said to him, "Your disciples are doing that which it is not in harmony with the law to do on the Sabbath day."

3. But he said to them, "Have you not read of what David did when he, and those who were with him, were hungry?

4. How he entered into the house of God and ate the showbread, which it was not lawful for him or his attendants to eat, but for the priests only?

5. Or have you not read in the law, that on the Sabbath the priests in the temple work on the Sabbath and are guiltless?

6. Now I tell you that one greater than the temple is here.

7. If you only knew the meaning of these words, "My desire is that you be merciful rather than that you sacrifice," you would not have condemned the guiltless.

8. For the Son of man is Lord also of the Sabbath day."

9. On leaving this place he went into their synagogue.

10. And there he found a man whose hand had withered. They asked him, "Is it lawful to heal on



the Sabbath?" They were only seeking an opportunity to accuse him.

11. But he said to them, "What man of you having but one sheep, if it fall on the Sabbath into a pit, would not lift it out?"

12. How much better is a man than a sheep? It is lawful, on the Sabbath, to do good."

13. Then he said to the man, "Stretch out your hand." And he did so, and it was restored, as sound as the other.

14. The Pharisees did not like this, and held a council to discuss plans to destroy him.

15. But Jesus knew of this, and retired from the place. Great crowds followed him, and he healed them all.

16. But he strictly charged them not to publicise his deeds.

17. So was fulfilled the prophecy of Isaiah,

18. "See, my servant whom I have chosen, my beloved, in whom my soul delights. I will put my Spirit upon him, and he shall declare judgment to the Gentiles.

19. He shall not strive nor cry out, nor his voice be heard in the streets.

20. He shall not break a bruised reed, nor quench the smoking flax, until he bring his people victoriously to the judgment.

21. In his name the Gentiles shall have hope."

22. After this they brought to him a person possessed by a demon. He was blind and dumb, but Jesus healed him so that he both spoke and saw.

23. The crowds were greatly amazed, and said, "This is the Son of David."

24. But the Pharisees, when they heard, said, "This man casts out demons only by Beelzebub the prince of demons."

25. But Jesus, knowing their thoughts, said to them, "Every kingdom, divided against itself, is brought to desolation; and every city or house, divided against itself will not stand.

26. If Satan casts out Satan, he must be divided against himself. How then can his kingdom stand?

27. If I therefore, by Beelzebub cast out demons, by whom do your sons cast them out? Let them be your judges on this matter.

28. But if I cast out demons by the Spirit of God, then the kingdom of God has come to you.

29. How can anyone enter the house of the strong man, to plunder his goods, unless he first binds the strong man? Then he can enter the house to plunder.

30. He who is not with me is against me, and he who gathers not with me, scatters.

31. Because of this I tell you, Every sin and blasphemy of men can be forgiven, but blasphemy which rejects the Spirit cannot be forgiven.

32. Whoever speaks a word against the Son of man can be forgiven, but whoever speaks against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come.

33. We must either make the tree good, and the fruit good, or make the tree corrupt, and its fruit corrupt, for by its fruit is the tree known.

34. You descendants of vipers, how can you speak good things when you are wicked yourselves. The mouth speaks out of the fullness of the heart.

35. A good man, out of the treasures of his heart puts forth good things; and a wicked man, out of the wicked treasures of his heart, puts forth wicked things.

36. But I tell you, for every ill-chosen word that men speak, they will be called into account in the day of judgment.

37. For by your words you shall be justified, and by your words you shall be condemned."

38. Then some of the scribes and Pharisees asked, "Teacher, we would like to see a sign from you."

39. But in answering he said to them, "A wicked and adulterous generation seeks a sign, but no sign will be given it, except the sign of the prophet Jonah.

40. As Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall be present in the judgment with this generation, and shall condemn it; for they did repent after hearing Jonah, and now one greater than Jonah is here.

42. A queen of the south shall be present in the judgment with this generation, and shall condemn it, for she came a long way to hear the wisdom of Solomon; and now one greater than Solomon is here.

43. But when the unclean spirit goes out from a man, he goes through waterless places seeking rest, and does not find it.

44. Then he says, "I will return to my house, out of which I came." And when he returns he finds it unoccupied, swept and decorated.

45. Then he finds seven other spirits, more wicked than he, and they all enter and dwell there, so that the last situation is worse than the first. Thus shall it be also to the wicked of this generation."

46. While he was speaking to the crowds, his mother and his brethren appeared, standing outside, seeking to speak to him.

47. Then someone said to him, "See your mother and brethren are standing outside, wanting to speak to you."

48. But he said in reply to him who spoke, "Who is my mother, and who are my brethren?"

49. And stretching out his hand to his disciples he said, "See, here are my mother and my brethren.

50. For whoever does the will of my Father in heaven, he is my brother and sister and mother."

### 13

THAT day, after leaving the house, Jesus went and sat down by the sea.

2. Soon great crowds began to gather round, so he stepped into a boat and sat down, while the people stood upon the shore.

3. And he spoke to them many things in parables, and said, "Listen, a sower went out to sow;

4. And as he sowed, some seed fell by the way, and the birds came and ate it up.

5. And some fell on rocky ground, where there was not much earth. It sprang up quickly because of the shallow earth,

6. And the sun, when it rose, scorched it, and not having much root, it dried up.

7. And some fell among thorns, and the thorns grew and choked it.

8. And some fell upon good ground, and yielded a good return - some a hundred, some sixty, and some thirty fold.

9. Will all who are anxious to hear, please take notice."

10. The disciples came to him and said, "Why do you speak in parables to them?"

11. He answered, "Because to you who are keen to understand the mysteries of heaven, truth is revealed, but to others it is not revealed.

12. For whoever has found some

truth, shall be abundantly enlightened; but he who has not shall lose what little light he has.

13. Because of this I speak in parables, for some see but do not perceive, and some hear but are not intent on hearing, and do not understand.

14. In them is fulfilled the prophecy of Isaiah which says, "In hearing you shall hear, but in no wise understand; and in seeing you shall see, but in no wise perceive.

15. For the heart of this people has grown fat, but their ears have grown tired of hearing, and their eyes have closed, lest they should see with their eyes and hear with their ears and understand with their hearts, and be converted that I should heal them."

16. But of you it is different. Happy are you that with your eyes you see, and with your ears you hear.

17. For truly I tell you that many prophets and righteous men have desired to see what you are seeing, and to hear what you are hearing, but have not been able to do so.

18. Listen therefore, while I explain the parable of the sower.

19. To those who hear the word of the kingdom, but do not understand, the wicked one comes and snatches away that which was sown in their hearts. These are they who receive the seed that fell by the way,

20. And those who receive that which fell on rocky ground are they who hear and receive the word immediately with joy,

21. But having no root, the retention of life is temporary, for when tribulation, or persecution on account of the word comes, immediately they are offended.

22. And those who receive that which was sown among thorns are they who hear, but allow the cares of this life and the deceit of riches

to choke the word, that it bears no fruit.

23. But those who receive seed sown in good ground, are they who hear and understand, and indeed produce fruit, some a hundred, some sixty, and some thirty fold."

24. Another parable he put to them saying, "The kingdom of heaven is like a man sowing good seed in his field.

25. But while he slept an enemy came and sowed tares among the wheat, and went away.

26. And when the crop grew and produced fruitage, then the tares became apparent.

27. The servants came to him saying, "Sir, did you not sow good seed in your field? Whence then came the tares?"

28. He said to them, "An enemy of mine has done this." And the servants said, "Would you like us to gather out the tares?"

29. But he said, "No, lest in doing so you pull up some of the wheat.

30. Leave them grow together until the harvest; for in the time of the harvest I will say to those who harvest, "Gather first the tares, and bind them into bundles for burning; but bring the wheat into my barn."

31. Another parable he put to them saying, "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field.

32. This seed is one of the least of all seeds, but when it grows it becomes the greatest of herbs - actually a tree, so that the birds of heaven can come and roost in its branches."

33. He spoke another parable to them saying, "The kingdom of heaven is like leaven, which a woman takes and hides in three measures of meal until all is leavened."

34. All these lessons Jesus taught

in parables to the crowds. He spoke only in parables,

35. So that it might be fulfilled which was spoken by the prophets, "I will open my mouth in parables. This way will I utter things hidden from the foundation of the world,"

36. After dismissing the crowds, Jesus went into a house, and his disciples came to him saying, "Explain to us the parable of the tares of the field."

37. He replied to them, "He who sows the good seed is the Son of man.

38. The field is the world, and the good seed are the sons of the kingdom, while the tares are the sons of the evil one.

39. The enemy who sowed the tares is the devil, the harvest is the end of the world, and the reapers are the angels.

40. As the tares are gathered and burned with fire, thus shall it be in the end of the world.

41. Then the Son of man shall send forth his angels, and they shall gather out of his kingdom all who offend, and who keep not his law.

42. And they shall be cast into the furnace of fire. There shall be weeping and gnashing of teeth.

43. Then the righteous shall shine forth as the sun in the kingdom of their Father. Will all who wish to hear please take notice.

44. Again, the kingdom of heaven is like treasure hidden in the field which, when a man finds, he hides, and for joy goes and sells all that he has, that he might buy that field.

45. Again the kingdom of heaven is like a merchant searching for beautiful pearls;

46. Who, after finding a very precious one, sells all that he has that he might buy it.

47. Again the kingdom of heaven

is like a drag net, cast into the sea, which gathers in all kinds,

48. And when it is filled and drawn in to the shore, the good are selected and placed in containers, while the bad are thrown away.

49. Thus will it be at the end of the world. The angels will go forth and separate the wicked from the midst of the righteous,

50. And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth."

51. Then Jesus said to them, "Have you understood all of these things?" They said, "Yes Lord."

52. He said to them, "Because of this every disciple who prepares for the kingdom of heaven is like a house owner, who sorts from his treasure the new from the old."

53. Now when Jesus finished these parables, he went away,

54. And coming to his own country, he taught in the synagogue, and they were astonished, and said, "Whence did this man get his wisdom and words of power?"

55. Is not he the carpenter's son? Is not his mother Mary, and are not his brothers James and Joses and Simon and Judas?

56. And his sisters, are they not all with us? Why should he have this authority?

57. And they were offended because of him. But Jesus said to them, "A prophet is not without honour, except in his own country and in his own house."

58. He did not perform many works of power there, because of their mistrust and infidelity.

## 14

AT THAT time Herod the tetrarch heard of the mighty works of Jesus, 2. And said to his servants, "This is John the Baptist. He is risen from the dead, and because of this

has supernatural power."

3. For Herod had seized John, bound him and imprisoned him, because John had reproved him for his illicit relationship with his brother Philip's wife Herodius;

4. For John had told him that it was not lawful for him to have her.

5. Herod would have killed him, but he feared the reaction of the people, for they revered John as a prophet.

6. It was during Herod's birthday celebrations that the daughter of Herodius danced before the guests, giving Herod pleasure.

7. Whereupon he promised on oath to give her whatever she should ask;

8. And she, having been tutored by her mother, requested saying, "Give me here, in a dish, the head of John the Baptist."

9. Though the king was horrified, yet because of the oath, and not wishing to be belittled in the eyes of his guests, he commanded it to be given.

10. He sent men to behead John in the prison.

11. The head was brought in in a dish, and given to the girl, who brought it to her mother.

12. When John's disciples came they took the body and buried it. Then they went and told Jesus;

13. Who, when he received the news, withdrew from where he was, and went by ship to a secluded desert place. But when the people heard of it, crowds came out from the cities and followed on foot to where he was.

14. And when Jesus saw the crowd, he was moved with pity for them, and healed their sick.

15. And when evening drew on his disciples came to him saying, "This is a desert place, and the day is almost gone. Send the people away that they might purchase food for

themselves."

16. But Jesus said to them, "There is no need for them to go away. You give them food to eat."

17. But they said to him, "We have nothing here but five barley loaves and two fish."

18. "Bring them to me," said Jesus.

19. Then after telling the people to sit down on the grass, he took the five loaves and the two fish and, after looking upwards to the heaven, and blessing them, he broke the loaves and gave them to his disciples to hand around to the people.

20. All ate and were satisfied. And when they were finished they gathered up the fragments that were over, and there were twelve baskets full.

21. The people numbered about five thousand men, besides the women and children.

22. Then Jesus commanded his disciples to enter the ship and go on ahead to the other side of the lake, while he dismissed the crowds.

23. When he had dismissed the crowds he went up into the mountain alone to pray. Evening had come and he was there alone.

24. But the ship, which by now was in the middle of the lake, was being tossed on the waves by boisterous winds.

25. So in the fourth watch of the night Jesus went to them, walking on the sea.

26. The disciples, seeing someone walking on the sea, were afraid thinking "It must be a ghost," and they cried out in fear.

27. But Jesus quickly spoke to them saying, "Keep your courage. It is I. Do not be afraid."

28. Peter answered saying, "Lord, if it be you, ask me to come to you upon the waters."

29. Jesus said, "Come," so Peter

climbed out of the ship, and walked on the waters toward Jesus.

30. But when he saw how boastful the wind was he became frightened, and began to sink, and cried out, "Lord save me."

31. Jesus immediately took hold of him with his outstretched hand and said to him, "O you of feeble faith, why did you doubt?"

32. When they entered the ship the wind dropped.

33. And those who were in the ship came and worshipped him saying, "Truly you are the Son of God."

34. And when they had crossed the lake they came to the land of Gennesaret.

35. And the people of that place recognized him, and spread the news around, so that people came bringing those who were sick.

36. And they pled with him that they might touch the border of his garment. Those that did so were cured.

### 15

THEN certain scribes and Pharisees came to him from Jerusalem saying,

2. "Why do your disciples disobey the traditions of the elders? They do not wash their hands when they eat bread."

3. But he replied, saying, "Why do you disobey the commandments of God through your tradition?"

4. For God commanded saying, "Honour your father and your mother, and he who dishonours his father or mother, let him die the death."

5. But you say, "Anyone can say to father or mother, 'Whatever I might have done for you, I give instead to God.'" In this way you release him of his obligation of honouring his father or mother,

6. And thereby you make void the commandment of God to uphold your tradition.

7. Hypocrites; Isaiah truly prophesied concerning you saying,

8. "These people draw near me with their mouths and lips, but their hearts are far away from me.

9. In vain do they worship me, declaring to be truth the teachings of men."

10. Then, after calling the attention of the crowd, Jesus said to them, "Listen, and understand,

11. It is not that which enters into the mouth that defiles a man, but that which goes out of the mouth - this is the thing that defiles a man."

12. His disciples then came to him and said, "Do you know that your sayings offend the Pharisees?"

13. He answered, "Every plant which has not been planted by my heavenly Father, shall be rooted up, 14. Leave them to themselves. They are blind leaders of the blind. If the blind lead the blind both will fall into the pit."

15. Peter asked saying, "Explain this parable to us."

16. But Jesus said, "Do you not yet understand?"

17. Can't you see that whatever enters the mouth goes through the digestive tract and is eventually cast out.

18. But those things which go forth from the mouth come from the heart, and these defile the man.

19. For out of the heart come bad thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies.

20. These are the things which defile a man; but eating with unwashed hands does not defile a man at all."

21. Leaving this place Jesus journeyed to parts of Tyre and Sidon;

22. And there a Canaanite woman

of that district cried out to him saying, "Have mercy on me Lord, Son of David; my daughter is possessed of an evil spirit."

23. But he did not answer her, and the disciples said to him, "Send her away for she aggravates us."

24. He answered the woman saying, "I have not been sent to any but the lost sheep of the house of Israel."

25. But she came and worshipped him saying, "Lord help me."

26. Then he said, "It is not good to take the children's bread and throw it to the little dogs."

27. But she said, "Yes Lord, but even the little dogs can eat the crumbs which fall from the table of their masters."

28. Then Jesus said to her, "O woman, great is your loyalty. May it be just as you desire." Her daughter was healed from that hour.

29. Departing thence Jesus came toward the sea of Galilee, and after climbing a mountain, he sat down.

30. And great crowds came to him, bringing their lame, blind, dumb, maimed, and many others; and they placed them at Jesus feet, and he healed them.

31. The crowd were amazed as they saw the dumb speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

32. But Jesus called his disciples to him and said, "I am moved with pity towards this crowd, because they have been with me for three days now, and do not have food to eat. I do not want to send them away faint, for I fear some might fall by the way."

33. The disciples said, "How could we, in this desert place, procure loaves enough to satisfy such a crowd?"

34. Jesus said to them, "How many loaves do you have?" They said "Seven, and a few small fish."

35. So he requested the people to sit down on the ground,

36. And after taking the loaves and the fish, and giving thanks, he broke, and gave to his disciples, and the disciples gave to the crowd.

37. And they all ate and were satisfied; and they gathered up that which was over, seven baskets full.

38. And the number of those who ate was four thousand men besides women and children.

39. Then, when he had dismissed the crowds, he entered into a ship and went to the borders of Magdala.

## 16

THE Pharisees and Sadducees approached Christ and, in an effort to ensnare him, asked him to show them a sign from heaven.

2. He replied, "In the evening you say that the weather will be fine for the sky is red;

3. And in the morning you predict a storm when the sky is red and overcast. You hypocrites, you know how to read the face of the sky, but the signs of the times you cannot interpret.

4. A wicked and adulterous generation will seek a sign, but no sign will be given it except the sign of Jonah the prophet." Then he left them and went away.

5. Having crossed to the other side of the lake the disciples had forgotten to bring bread with them.

6. And Jesus said to them, "Beware of the leaven of the Pharisees and the Sadducees."

7. They therefore began to reason among themselves saying, "Is this because we forgot the bread?"

8. Jesus, knowing their thoughts, said to them "Why do you reason

this way among yourselves, under-rating your faithfulness simply because you forgot the bread?

9. Do you not understand nor remember the five loaves of the five thousand, and how many baskets you took up?

10. Nor the seven loaves of the four thousand, and how many baskets you took up?

11. Do you not understand that I was not referring to the bread when I spoke, telling you to beware of the leaven of the Pharisees and the Sadducees?"

12. Then they understood that he was not telling them to beware of the leaven of bread, but of the teachings of the Pharisees and Sadducees.

13. When Jesus came to the district of Caesarea Philippi, he asked his disciples, "Whom do men pronounce me, the Son of man, to be?"

14. And they said, "Some say John the Baptist, and others Elijah, and others Jeremiah, or one of the prophets."

15. He said to them, "But whom do you pronounce me to be?"

16. Simon Peter answered, "You are the Christ, the Son of the living God."

17. Jesus said in reply, "You are favoured, Simon, son of Jonah, because flesh and blood have not revealed this to you, but my Father in heaven."

18. And I tell you therefore, because you are Peter, even upon this rock will I build my church, and the gates of hell shall not prevail against it.

19. And I will give you the keys of the kingdom of heaven, and whatever you may bind on earth shall be bound in the heavens; and whatever you may loose on the earth shall be loosed in the heavens."

20. Then he charged his disciples

that they should reveal to no one the fact that he is Jesus the Christ.

21. From then on Jesus began to reveal to his disciples that it was necessary for him to go to Jerusalem and to suffer many things from the elders and chief priests and scribes, and to be killed and to rise the third day.

22. And Peter began to rebuke him saying, "God be favourable to you Lord, that in no wise these things shall be."

23. But he turned and said to Peter, "Get behind me Satan. You are offensive to me, for your thoughts are not the thoughts of God, but of man."

24. Then Jesus said to his disciples, "If any one desires to come after me, let him deny himself, and let him take up his cross, and let him follow me."

25. For whosoever desires to save his life shall lose it, but whoever may lose his life on account of me, shall find it.

26. For what does it profit a man if he gain the whole world and lose his soul? or what will a man give in exchange for his soul?

27. For the Son of man is soon to come in the glory of his Father with his angels, and then will he render to each according to his works.

28. Truly I tell you, there are some standing here who in no wise shall taste of death until they have seen the Son of man coming in his kingdom."

## 17

SIX days later, Jesus selected Peter and James and John his brother, and took them up into a high mountain, to a secluded area.

2. And there he was transfigured before them. His face shone as the sun, and his clothing became as



white as light.

3. And suddenly, Moses and Elijah appeared, and began talking with him.

4. Peter exclaimed, "Lord, it is good that we are here. If you permit, let us erect here three shelters, one for you, one for Moses, and one for Elijah."

5. While he was yet speaking, a bright cloud came over them and a voice was heard from out of the cloud saying, "This is my Son, my beloved, in whom I have found delight. Listen to what he tells you."

6. When the disciples heard it they fell upon their faces in great fear.

7. But Jesus came to them and touched them, and said, "Stand up. Do not be afraid."

8. When they opened their eyes and looked, they saw no one but Jesus.

9. On their way down the mountain side Jesus commanded them saying, "Tell no one about this vision until the Son of man be risen from among the dead."

10. The disciples asked him, "Why do the scribes tell us that Elijah will come first?"

11. Jesus replied, "Elijah will come first and will restore all things;

12. But I tell you Elijah has already come, and not recognizing him they have ill-treated him. In the same way the Son of man is about to be ill-treated by them."

13. The disciples then understood him to be referring to John the Baptist.

14. When they came back to the crowd, a man came and knelt down before him;

15. And said, "Lord have pity on my son, for he is mentally deranged and suffers miserably. Often he falls into the fire, or into the water.

16. I brought him to your disciples

and they were unable to heal him."

17. In reply Jesus said, "O you unfaithful and misled generation. How long must I bear with you? Bring him here to me."

18. Then Jesus rebuked him, and the evil spirit went out of him, and the boy was healed from that hour.

19. The disciples then sought Jesus privately and said, "Why could we not cast him out?"

20. Jesus answered, "Because of unfaithfulness. Truly I tell you, if you have loyalty as a grain of mustard seed, you shall say to this mountain, 'Remove yourself from here,' and it shall remove. Nothing shall be impossible to you.

21. This kind will not go out for those who do not pray and fast."

22. While they abode there in Galilee, Jesus said to them, "The Son of man is to be delivered up into the hands of men,

23. And they will kill him, but on the third day he will be raised up." This caused them great grief.

24. Later when they came to Capernaum, those who collected the atonement money came to Peter and said, "Does your teacher not pay the atonement money?"

25. He said, "Yes," but when he entered the house, before he could speak, Jesus asked, "Simon, what do you think? From whom do the kings of the earth receive taxes? Is it from their own sons or from strangers?"

26. Peter answered, "From strangers." "Then," said Jesus, "the sons are indeed exempt.

27. But, in order that we might not offend them, go to the sea, and cast in a fishing hook. Take the first fish that comes up, open its mouth, and in it you will find a silver shekel. Take it and give it to the collectors for you and me."

together with his wife and children and all his possessions, so that his debt might be paid.

26. On hearing this the servant falls down in the attitude of worship, saying, "Lord, have patience with me and I will pay all I owe."

27. Then the Lord, moved with pity, releases him of his debt, forgiving him entirely.

28. But on going out the servant finds a fellow-servant who owes him a hundred pence. He seizes him by the throat and says, "Pay me what you owe me."

29. The fellow-servant falls at his feet pleading, "Have patience with me, and I will pay all I owe."

30. But he will not, but has him cast into prison until he pays what he owes.

31. But the other servants, on seeing what has taken place, and being upset by it, tell their Lord all about it.

32. Then he calls the servant to him and says, "You wicked servant, I forgave you that great debt when you besought me to do so.

33. Should you not likewise have pitied your fellow-servant as I pitied you?"

34. In anger then his Lord delivers him to those who punish, until he can pay all he owes.

35. Thus my Father in heaven will do to each of you, unless you forgive your brother from your heart, for his offences."

## 19

NOW when Jesus had finished speaking this way, he left Galilee and went to the borders of Judea beyond the Jordan;

2. And great crowds followed him, and he healed them there.

3. Then some of the Pharisees came to him trying to entangle him, saying, "Is it lawful for a man to div-

orce his wife for any reason at all?"

4. In reply Jesus said, "Have you not read that he who made mankind in the beginning, made them male and female,

5. And said, 'Because of this a man shall leave his father and mother, and become joined to his wife, so that the two become one flesh.'

6. What God has joined together let no man part asunder."

7. They said to him, "Why then did Moses command that a man put his wife away, giving her a bill of divorcement?"

8. He said to them, "Because of your hard-heartedness Moses allowed you to divorce your wives, but from the beginning it was not intended to be thus.

9. And I tell you that whoever divorces his wife for any reason other than for fornication, and marries another, commits adultery; and he who marries her that is thus divorced commits adultery."

10. His disciples said to him, "If this be the case of the man with his wife, is it, or is it not, wise to marry?"

11. But he said to them, "Not all receive the word. Only to some is it granted.

12. There are eunuchs who, from their mother's wombs were born thus, and there are eunuchs who have been made thus by men, and there are eunuchs who have chosen to be thus for the sake of the kingdom of heaven. Those who can accept this, let them do so."

13. Then some little children were brought to him, that he might lay his hands on them and pray, but the disciples rebuked them.

14. However Jesus said, "Let the children come. Do not forbid them, for the kingdom of heaven is made up of such as these."

15. And after laying his hands upon

## 18

AT that hour the disciples came to Jesus saying, "Who will be greatest in the kingdom of heaven?"

2. Jesus called a little child, and stood him in the midst of them,

3. And said, "Truly I tell you, unless you convert yourselves and become like the little children, you will certainly not enter the kingdom of heaven.

4. Whoever, therefore, will humble himself as this little child, he will be greatest in the kingdom of heaven.

5. And whoever shall receive such a little child in my name receives me.

6. But whoever shall offend one of these little ones who so humbly submits to me, it were better for him if a millstone, such as is turned by an ass, were hung upon his neck, and he were sunk in the depths of the sea.

7. The world will reap misery because of offences. There will always be offences, but he who causes them will suffer.

8. If your hand or foot cause you to offend, cut it off and throw it away, for it is better to go through life lame, or maimed, rather than having two hands and two feet to be eventually cast into the fire of eternal death.

9. And if your eye cause you to offend, remove it and throw it away, for it is better for you to go through life with one eye, than to have two eyes and be cast into the lake of fire.

10. Be careful not to despise one of these little ones, for I tell you their representative angels continually look into the face of my Father in heaven.

11. For the Son of man has come to save that which has been lost.

12. What do you think? If any

man have a hundred sheep, and one has strayed, does he not leave the ninety-nine others on the mountain side, and go seeking the lost?

13. And if he finds it, I tell you truly, he rejoices over that one more than he rejoices over the ninety-nine who did not stray.

14. It is not the will of your Father in heaven that any of these little ones should perish.

15. If your brother sins against you, go to him alone and reprove him. If he accepts your reproof, you have won your brother,

16. But if he will not accept, take one or two people with you, that you might have witnesses to what you say.

17. If he still refuses to listen to you and them, tell the church, and if he disregards the advice of the church, regard him as a heathen man, or a tax collector.

18. Truly I tell you, Whatever you shall bind on earth shall be bound in heaven, and whatever you release onto the earth shall be released in heaven.

19. I tell you again that if two of you agree on earth concerning any matter that you may ask, my Father in heaven shall do it.

20. For where two or three are gathered together in my name, there am I in the midst of them."

21. Then Peter came to him and said, "Lord how often shall I forgive my brother who sins against me? Shall I forgive him seven times?"

22. "No," said Jesus, "not seven times, but seventy times seven.

23. In this matter the kingdom of heaven is like a man, a king, who checks up on his servants.

24. First a debtor is brought to him who owes ten thousand talents.

25. But because he is unable to pay, the king commands that he be sold,

them, he went away.

16. And a certain person coming up to him said, "Teacher of good, What good shall I do that I might have eternal life?"

17. And he said to him, "Why do you seek good? Only God is good; if therefore you desire to enter into life, keep the commandments."

18. He asked him, "Which?" And Jesus said, "You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness,

19. Honour your father and mother, and you shall love your neighbour as yourself."

20. The young man said, "All these have I kept all my life. What else do I need?"

21. Jesus said to him, "If you wish to be perfect, go and sell your property, give the proceeds to the poor, and you shall have treasure in heaven, and come follow me."

22. But the young man, when he heard these words, went away disappointed, for he had a lot of property.

23. Jesus said to his disciples, "I tell you truly that it is difficult for a rich man to enter the kingdom of heaven.

24. And I tell you also that it is easier to pass a rope through the eye of a needle than for a rich man to enter the kingdom of God."

25. When his disciples heard this they were astounded saying, "Who then is able to be saved?"

26. Jesus looked at them and said, "From man's viewpoint this may appear impossible, but from God's, all things are possible."

27. Peter then commented, "See, we have left all things in order to follow you; what then do we get out of this?"

28. Jesus said to them, "I tell you truly, you who have followed me,

that in the last generation when the Son of man shall sit upon the throne of his glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

29. And every one who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands for the sake of my name shall receive a hundred fold, and shall inherit eternal life.

30. But many first shall be last, and the last first.

## 20

THE kingdom of heaven is like a master of a house, who went out in the morning to hire workers for his vineyard.

2. And after agreeing with workers to pay them a dollar for the day, he sent them into his vineyard.

3. And about the third hour he saw other workers standing idle in the market place.

4. So he invited them also to go into the vineyard saying, "Whatever is just I will pay you."

5. They went. Then later, about the sixth hour, and the ninth hour, he did likewise.

6. And about the eleventh hour, when he found yet others standing idle he said to them, "Why do you stand here all day long doing nothing?"

7. They said, "Because no one has employed us." He said to them, "Go also into the vineyard, and whatever is right you shall receive."

8. And when evening came the lord of the vineyard said to his steward, "Call the workmen and pay them their wages. Begin with the last, and proceed to the first."

9. Those who were employed about the eleventh hour each received a dollar.

10. Then those who were first employed thought, when their turn

came, that they would receive more, but they each received only a dollar.

11. When they received it they complained to the master of the house,

12. Saying, "These last employed have worked for only an hour, and you have paid them the same wages as you have paid us who have borne the burden and heat of the day."

13. But he said in reply, "Friend, I do you no wrong. Did you not agree with me to work for a dollar?"

14. Take what is yours and go, but I will give this last as I give to you.

15. Haven't I the right to do as I will with that which is mine? Are you envious because I am good?"

16. Thus the last shall be first and the first last."

17. Jesus went up to Jerusalem, and on the way took his twelve disciples aside and said,

18. "Listen, we are going up to Jerusalem, and the Son of man will be given into the hands of the chief priests and scribes, and they will condemn him to death.

19. They will deliver him up to the Gentiles, to mock him and scourge him, and crucify him; and on the third day he will rise again."

20. Then the mother of Zebedee's sons came to him with her sons, bowing down and making a request of him.

21. So he asked her, "What do you desire?" She said to him, "Grant that my two sons may sit, one on your right hand and one on your left in your kingdom."

22. But he said in reply, "You do not understand what you are asking. Are you able to drink the cup which I am about to drink, and to be baptized with the baptism with which I am to be baptized?" They said to him, "Yes, we are able."

23. And he said to them, "You shall indeed drink of my cup, and be baptized with the baptism with which I shall be baptized, but to sit on my right hand and on my left is not mine to give, but is reserved for those for whom my Father has prepared it."

24. When the ten heard of this they were indignant about the two brothers.

25. But Jesus called them to him and said, "You know how rulers of nations exercise their authority, and how other great ones exercise their authority over their subjects, 26. Among yourselves you must not follow their example, but whoever wishes to be great, let him become your servant.

27. And whoever would like to be first among you, let him be your servant.

28. Just as the Son of man came not to be served, but to serve, and to give his life a ransom for many."

29. Now as Jesus went out from Jericho, a great crowd followed him.

30. And two blind men, sitting on the roadside, heard that Jesus was passing, and cried out, "Have mercy on us Lord you Son of David."

31. And the crowd rebuked them, telling them to be quiet, but they only cried out all the more, saying, "Have mercy on us Lord you Son of David."

32. Jesus stopped, and called them and said, "What do you want me to do for you?"

33. "Lord," they said, "May our eyes be opened?"

34. Jesus was moved with pity for them, and he touched their eyes, immediately their sight returned, and they followed him.

## 21

AND when they drew near to Jeru-

saalem, and came to Bethphage, to the mount of Olives, then Jesus sent two disciples,

2. Saying to them, "Go to the village opposite, and as you enter you will find an ass, tied, and a colt with her. Untie them and bring them to me.

3. And if anyone questions your actions, say, "The Lord needs them."

4. Now this all occurred, and fulfilled what the prophets had spoken saying,

5. "Say to the daughter of Sion, See, your king comes to you meek, riding an ass, and a colt the foal of a beast of burden."

6. And when the disciples had gone, as directed by Jesus,

7. They brought the ass and the colt, spread their garments upon them, and he sat on them.

8. Most of the people spread their garments on the road, while others cut branches from trees and spread them on the road.

9. And the crowds both before and behind cried out saying, "Hosanna to the Son of David; Honoured is he who comes in the name of the Lord. Hosanna in the highest."

10. And as he entered Jerusalem, the whole city was stirred saying, "Who is this?"

11. And the crowds said, "This is Jesus the prophet, he who comes from Nazareth of Galilee."

12. Jesus entered into the temple of God; and he cast out all that were buying and selling in the temple, overthrowing the tables of the money changers, and the seats of those who sold doves.

13. And he said to them, "It is written, My house shall be called a house of prayer, but you have made it a den of robbers."

14. And the blind and the lame came to him in the temple, and he

healed them.

15. Now when the chief priests and the scribes saw the miracles he performed, and observed the children calling out in the temple saying, "Hosanna to the Son of David," they were indignant.

16. And said to him, "Can you not hear what these are saying?" Jesus replied, "Yes, have you not read, 'Out of the mouths of babes and sucklings you have perfected praise?'"

17. Leaving them Jesus retired to Bethany where he spent the night.

18. On returning to the city next morning early, he was hungry.

19. And seeing a fig tree by the roadway he examined it, but found nothing on it but leaves only. And he said to it, "Let no fruit be found on you from now on for ever."

Immediately the fig tree dried up.

20. The disciples watched in amazement, and said, "How suddenly this fig tree dried up."

21. Jesus answered them, "Truly I tell you that if you faithfully commit yourselves to God, putting doubt aside, not only will you do such things, but even if you were to say to this mountain, 'Be taken away and thrown into the sea,' this will take place.

22. All things that you request in prayer, if you commit yourself to me, you will receive."

23. And when he came to the temple, and taught, there came to him chief priests and elders of the temple saying, "By what authority do you do these things; who gave you this authority?"

24. In answer Jesus said, "Let me ask you something, and if you can answer me, I will tell you by what authority I do these things.

25. The baptism of John, who gave him authority for this? Did it come from heaven or from men?" They

reasoned among themselves, "If we say, from heaven, he will say, Why then did you not accept him?"

26. And if we say, from men, the people will turn on us, for all regard John as a prophet."

27. So they said to Jesus, "We cannot tell." Jesus said to them, "Neither do I tell you by what authority I do these things.

28. But what do you think? A man had two sons, and he went and said to the first, "Son, go today and work in my vineyard."

29. He answered, "I will not," but he was sorry afterwards, and went.

30. And the man went to the second and spoke to him as he had spoken to the first. He answered, "I will go sir," but he did not do so.

31. Which of the two did what the father required?" They said, "The first." Jesus said to them, "Truly I tell you that the tax gatherers and harlots will go into the kingdom of God before you will.

32. For John came to you presenting the way of righteousness, and you did not accept him, but the tax gatherers and harlots accepted him, while you, though you understood, did not afterwards accept.

33. Listen to another parable. A certain householder planted a vineyard. He fenced it, dug a winepress, built a tower, and after letting it out to tenants, went abroad.

34. And when the fruit season came, he sent his servants to the tenants, to collect his dues,

35. But the tenants took his servants. They beat up one and killed another and stoned another.

36. Later he sent other servants, more than he did the first time, and they treated them in much the same way.

37. At last he sent his son, thinking that they would have respect for his son.

38. But the tenants, seeing the son there, said among themselves, "Let us kill him and claim the inheritance."

39. So they took him and threw him out of the vineyard, and killed him.

40. What do you think the lord of this vineyard should do to these tenants when he returns?"

41. They said, "He should miserably destroy them, and let out the vineyard to other tenants who will yield him the returns in season."

42. Jesus answered, "Have you not read in the scriptures, 'The stone which the builders rejected became the head of the corner? This was from the Lord, and in our eyes it is marvellous.'"

43. Because of this I tell you that the kingdom of God shall be taken from you, and given to a people who will yield the returns to God.

44. And he who falls on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder."

45. When the chief priests and the Pharisees heard his parables they knew that he spoke of them.

46. And though they sought to arrest him, they did not for fear of the people, who regarded him as a prophet.

## 22

AGAIN Jesus spoke to them in parables saying,

2. "The kingdom of heaven is like a king who made a wedding feast for his son.

3. And he sent his servants to call those who had been invited, but they would not come.

4. So he sent other servants, instructing them to say to those who had been invited, "I have prepared my dinner. My oxen and fatted beasts have been killed, and every

thing is ready. Come to the wedding feast."

5. But they ignored the request and went away, one to his own farm, another to his business,

6. And the rest, seizing the servants, insulted and killed them.

7. On hearing of this the king was angry, and sent his soldiers, destroying those murderers, and burning their city.

8. Then he said to his servants, "The wedding feast is ready, but those whom I invited were not worthy;

9. Go therefore into the streets and highways, and all you find invite to the wedding feast."

10. Those servants then went out into the highways, and brought in all they found, both bad and good, until the house was filled with guests.

11. And when the king came in to examine the guests, he found there a man who was not wearing a wedding garment.

12. So he said to him, "Friend, why did you enter here without having put on a wedding garment?" The guest could not reply.

13. Whereupon the king said to his servants, "Bind him hands and feet and take him and cast him into outer darkness; there shall be weeping and gnashing of teeth;

14. For many are called, but few are chosen."

15. Then the Pharisees went away and counselled as to how they might entangle him in his speech.

16. Eventually they sent their disciples to him with the Herodians, saying, "Teacher, we know that you are true, and that you do not respect one man above another because of what he appears to be,

17. Tell us therefore, What do you think? Is it lawful to pay taxes to Caesar or not?"

18. But Jesus, knowing their insincerity said, "Why do you attempt to entangle me you hypocrites?

19. Show me a coin of the tax money." They presented him with a coin.

20. Then he said, "Whose head and name is this?"

21. "Caesar's," they replied. Then he said to them, "Give then to Caesar the things that are Caesar's, and to God the things that are God's,

22. When they heard this they were thwarted, and walked away.

23. That same day some of the Sadducees, who do not believe in a resurrection, approached him with a question,

24. Saying, "Teacher, Moses said that if anyone should die childless, that his brother should marry his widow, and raise up children to that one.

25. Now there were with us seven brothers, and the first, after marrying, died childless and left his widow to his brother.

26. Similarly it happened with the second, and the third, and continued to the seventh.

27. Finally the woman died.

28. In the resurrection therefore, whose wife shall she be of all the seven, for she was the wife of all?"

29. Jesus replied, "You are in error because you do not know the scriptures, nor the power of God.

30. For in the resurrection they do not marry nor give in marriage, but are as the angels of God in heaven.

31. But with regard to the resurrection of the dead, have you not read that which God spoke saying,

32. "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" God is not the God of the dead, but of the living."

33. The crowds who heard this were astonished at his teaching.



34. But when the Pharisees heard of how he had silenced the Sadducees, they came together to him,

35. And one of them, who was a doctor of law, tried to entangle him saying,

36. "Teacher, which is the greatest commandment in the law?"

37. Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.

38. This is the first and great commandment,

39. And the second is like it. You shall love your neighbour as yourself.

40. Upon these two commandments is built all of the law and the prophets."

41. Then of the Pharisees who had gathered together, Jesus asked a question,

42. Saying, "What do you think concerning Christ? Whose son is he?" They said, "David's."

43. He said to them, "If he is David's son, why did David, under inspiration, call him Lord saying,

44. "The Lord said to my Lord, Sit on my right hand until I place your enemies as a footstool, under your feet?"

45. If therefore David calls him Lord, how can he be his son?"

46. No one was able to answer him a word, and no one dared, from that day to entangle him again.

### 23

THEN Jesus spoke to the crowds and to his disciples,

2. Saying, "The scribes and Pharisees have been sitting in the place of Moses,

3. Therefore, whatever they relate to you, that do and keep, but do not do what they teach.

4. They make burdens, heavy and hard to bear, and lay them on the

shoulders of men, but they themselves will not move them even with a finger.

5. And all of their works they do only to be seen by men. They make broader phylacteries, and enlarge the borders of their garments,

6. They love the highest places at banquets, and the front seats in the synagogues,

7. And to be saluted in the market places, and to be called Rabbi, Rabbi, by men.

8. Do not allow yourselves to be called Rabbi, for Christ only is your leader, and you are all brethren.

9. And do not call anyone on earth Father, for he alone who is in heaven is your Father.

10. Neither allow yourselves to be called Leaders, for your one and only Leader is Christ.

11. But of you, the greatest is he who serves.

12. And whoever exalts himself shall be humbled, and he who humbles himself shall be exalted.

13. Woe to you, you scribes and Pharisees, hypocrites, for you devour the properties of widows, while, as a pretext, you offer lengthy prayers. Because of this you will be severely judged.

14. Woe to you, you scribes and Pharisees, hypocrites, for you close the kingdom of heaven to men. You will not go in yourselves, and you bar the truth from others, preventing their admission.

15. Woe to you, you scribes and Pharisees, hypocrites, for you comb the sea and the land to make a proselyte, and when you have done this, you make him a son of hell, twice as bad as you yourselves are.

16. Woe to you, you blind guides who say, "It is nothing if you swear by the temple, but if you swear by the gold of the temple you become a debtor.

17. You blind fools, which is greater, the gold or the temple which sanctifies the gold?

18. And you say, "Whoever shall swear by the altar is irresponsible, but whoever swears by the gift that is on the altar, he is a debtor."

19. You blind fools, which is greater, the gift or the altar which sanctifies the gift?

20. He therefore, who swears by the altar, swears also by the things that are upon it,

21. And he who swears by the temple, swears also by him who dwells in it.

22. And he that swears by the heaven, swears also by the throne of God and him who sits upon it.

23. Woe to you, you scribes and Pharisees, hypocrites, for you pay tithes on mint and anise and cummin, while you neglect to attend to the more important matters such as the keeping of the law, in view of the judgment, and with mercy, and with faithfulness. These you should attend to while not neglecting the smaller matters.

24. You blind guides, who will strain out a gnat from your drink, but will swallow a camel.

25. Woe to you, you scribes and Pharisees, hypocrites, for you clean up the outside of the cup and the dish while inside they are full of extortions and debaucheries.

26. You blind Pharisees, Clean first the inside of the cup and of the dish, so that the outside might also become clean.

27. Woe to you, you scribes and Pharisees, hypocrites, for you are like whitened sepulchres, beautiful on the outside, but inside full of the bones of the dead and all uncleanness.

28. So that outwardly you appear to man to be righteous, but within you are full of hypocrisy and law-

lessness.

29. Woe to you, you scribes and Pharisees, hypocrites, for you honour the sepulchres of the prophets, and adorn the tombs of the righteous,

30. Saying, "If we had lived in the days of our fathers we would not have taken part with them in shedding the blood of the prophets."

31. So you acknowledge to yourselves that you are the sons of those who murdered the prophets,

32. And now you live up to your father's reputation.

33. You serpents, you sons of vipers, how shall you escape the judgment of hell?

34. Because of this I send you prophets, and wise men, and scribes. Some you will kill and crucify; and some you will scourge in your synagogues, and some you will persecute from city to city;

35. So that upon you will come the blood of all the righteous that has been poured out on the earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the temple and the altar.

36. Truly I tell you, retribution for all these things shall come upon this generation.

37. Jerusalem, O Jerusalem, who kills the prophets, and stones those who are sent to her, how often would I have gathered your children together as a hen gathers her chickens under her wings, but you would not let me.

38. Now your house is left to you desolate.

39. I tell you, you will not see me any more until you will say, "Blessed is he who comes in the name of the Lord."

## 24

AS JESUS left the temple, his dis-

ciples came to him to draw his attention to the buildings of the temple.

2. But Jesus said to them, "You see all these things? I tell you there shall not be left here even one stone upon another which shall not be thrown down."

3. Then, as he sat upon the mount of Olives, his disciples came to him privately saying, "Tell us when these things shall occur, and what shall be the sign of your coming, and of the completion of this era of the world."

4. In answer Jesus said to them, "Be careful lest anyone mislead you;

5. For many will come in my name saying, "I am Christ," and will mislead many.

6. You shall hear of wars and rumours of wars. Do not be disturbed at this, for it is necessary for all these things to take place, but this is not the end.

7. Because nation shall rise up against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in various places.

8. All these are but the beginning of sufferings.

9. Then they will bring tribulation upon you, and will kill you, and you will be hated by all nations because of my name.

10. And then many will be offended, and betray one another, and hate one another;

11. And many false prophets will arise and will mislead many,

12. And because lawlessness shall increase, the love of many will grow cold.

13. Only he who endures to the end will be saved.

14. And this gospel of the kingdom will be preached to all the earth as a testimony to all nations, and

then the end shall come.

15. When, therefore, you see the 'abomination of desolation,' of which Daniel the prophet spoke, standing in the holy place, (may those who read understand this),

16. Then let those who are in Judea flee to the mountains;

17. Let him who is on the house top not come down into the house to take anything;

18. And let him who is in the field not return home to get his clothing.

19. It will be hard for those who are with child, or breast-feeding babies at that time.

20. And pray that your flight may not be in the winter, nor on the Sabbath day.

21. There shall be great tribulation - greater than any that has ever been since the world began, or that evermore will be.

22. If those days could not be shortened, no one would be saved, but for the sake of the elect those days shall be shortened.

23. Then, if anyone shall say to you, "Christ is to be found here, or over here," do not believe it.

24. For there will arise false Christs, and false prophets, and will give signs and work miracles intended to mislead, if possible the very elect.

25. Take notice; I have forewarned you.

26. If therefore they say to you, "See, he is in the wilderness," do not go out, or "See, he is in certain rooms," do not believe it.

27. For as the brightness of the light comes forth from the east, and appears as far as the west, so shall also appear the coming of the Son of man.

28. Wherever the carcase is, there will the eagles be seen gathered together.

29. Immediately within, but after

the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30. And then shall appear the sign of the Son of man in the heaven, and then shall all the tribes of the land lament as they see the Son of man coming on the clouds of heaven with power and great glory.

31. And he shall send his angels with the sound of a great trumpet, and they shall rescue his elect from the four winds, gathering them from one extremity of the heavens to the other.

32. Now learn a parable from the fig tree; Just as when its branch is yet tender, and puts forth leaves, you know that summer is near;

33. So also, when you see all these things, know that it is near, right at the doors.

34. Truly I tell you, this generation will certainly not pass, without all these things taking place.

35. The heavens and the earth shall pass away before these words of mine shall in any way fail.

36. But at just what day and hour this will occur, no one knows - not even the angels of heaven - but my Father only.

37. As in the days of Noah, so shall it be also at the coming of the Son of man.

38. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark;

39. And they were not aware of their danger till the flood came and took them all away; thus shall it be also at the coming of the Son of man.

40. Two shall be in the field. One will be taken and the other left.

41. Two shall be grinding at the mill. One shall be taken and the other left.

42. Watch, therefore, because you do not know the hour of the Lord's coming.

43. But you do know this, that if the master of the house had known when the thief was coming, he would have watched, and prevented him from breaking in.

44. Therefore always be ready, for in the most unexpected hour the Son of man will come.

45. He who is a faithful servant and wise, whom his Lord has given the care of his people, that he should feed them in due season.

46. That servant shall be rewarded when his Lord comes and finds him doing this.

47. Truly I tell you that he will invite that faithful servant to rule over all his property.

48. But if that servant be unfaithful and say in his heart, "My Lord's coming is delayed,"

49. And begin to oppose his fellow servants and eat and drink with the drunken,

50. Then the Lord of that servant will come on a day when he does not expect him, and in an hour of which he is unaware,

51. And will cut him off, and award him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

## 25

THE kingdom of heaven can be likened unto ten virgins who, having taken their lamps, went out to meet the bridegroom.

2. Five of these were wise, and five were foolish.

3. The foolish had taken their lamps, but no supplies of oil.

4. But the wise took oil in other vessels with their lamps.

5. While the bridegroom tarried, they all grew weary and slept.

6. But at midnight a cry was heard, "Look, the bridegroom comes. Go out to meet him."

7. Then all the virgins arose and trimmed their lamps.

8. The foolish said to the wise, "Give us some of your oil, for our lamps are going out."

9. But the wise answered, "No, there might not be enough. Go to the sellers and buy some for yourselves."

10. But while they were doing this, the bridegroom came, and those who were ready went with him in to the wedding feast, and the door was shut.

11. Afterwards the other virgins came saying, "Lord, Lord, open unto us."

12. But he replied, "Truly I tell you, I do not know you."

13. Watch therefore, because you do not know the day or the hour in which the Son of man will come.

14. The kingdom of heaven is like a man who, before leaving the country, called his servants and gave them charge of his property.

15. To one he gave five talents, to another two, and to another one; to each according to his respective ability. Then he left the country.

16. When he had gone, the one with five talents used them and made five talents more.

17. Similarly, the one with two also gained two more.

18. But the one with one went away, dug a hole in the ground, and hid the money of his Lord.

19. After a long time the Lord of those servants returned to investigate their doings.

20. He who had received five talents came and presented his other five talents, saying, "Lord, you delivered five talents to me. Look,

I have gained five more."

21. And the Lord said to him, "Well done, good and faithful servant. You have been faithful over a few things; I will give you charge of many things. Enter into the joy of your Lord."

22. He who had received two talents came and said, "Lord, you delivered two talents to me. Look, I have gained two more."

23. And the Lord said to him, "Well done, good and faithful servant. You have been faithful over a few things; I will give you charge of many things. Enter into the joy of your Lord."

24. Then he who had received one talent came and said, "Lord, I knew you to be a hard man, reaping where you have not sown, gathering where you have not scattered, 25. And being afraid, I went and hid your talent in the earth. There you have what is yours."

26. His Lord said to him, "You unfaithful and lazy servant. You knew that I reap where I have not sown, and gather where I have not scattered;

27. You should therefore have invested my money with others, that at my coming I should receive my own with interest."

28. He commanded that they take the talent from him, and give it to him who had ten, saying,

29. "For to everyone who has shall be given, that he shall have in abundance; but from him who has not shall be taken even that which he has.

30. Cast the useless servant into outer darkness. There shall be weeping and gnashing of teeth.

31. But when the Son of man comes in his glory, and all the holy angels with him, then he will sit upon the throne of his glory.

32. And before him all people shall

be gathered, and he will separate them from one another, as the shepherd separates the sheep from the goats.

33. He will put the sheep on his right hand, but the goats on his left.

34. Then the King will say to those on his right hand, "Come you who are the rewarded of my Father, possess the kingdom prepared for you from the foundation of the world.

35. For when I was hungry, you gave me food to eat, and when I was thirsty, you gave me water to drink. I was a stranger, and you took me in.

36. I was naked, and you clothed me. I was sick and you visited me. I was in prison and you came to me."

37. Then the righteous will ask, "Lord, when did we see you hungry, and feed you; or thirsty, and gave you drink?"

38. When did we see you as a stranger, and took you in; or naked, and clothed you?"

39. And when did we see you sick, or in prison, and came to you?"

40. And the King will answer them, "Truly I tell you, Just as you have served the least of these who are my brethren, so you have served me."

41. Then he will say to those on the left, "Go from me into the fire which has for ages been prepared for the devil and his angels

42. For when I hungered, you did not feed me. When I thirsted you gave me no drink.

43. I was a stranger, and you did not take me in; naked, and you did not clothe me; sick and in prison, and you did not visit me."

44. Then they will ask him, "Lord, when did we see you hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve

you?"

45. And he will answer them, "Truly I say to you, Just as you failed to serve the least of the needy, so you failed to serve me."

46. Then these shall go away into the punishment of eternal death, but the righteous into eternal life."

## 26

NOW when Jesus had finished all these teachings he said to his disciples,

2. "You know that after two days the passover will take place, and the Son of man will be delivered up to be crucified."

3. At that time there was a gathering of the chief priests and the scribes and elders of the people, to the court of the high priest Caiaphas.

4. These people consulted together as to how they might seize Jesus stealthily, and kill him.

5. But they agreed, "Not during the feast, in case it should arouse the anger of the crowds."

6. Now while Jesus was at Bethany in the house of Simon the leper,

7. A woman came in to him with an alabaster box of very precious ointment, and she poured it onto his head as he reclined at the table.

8. On seeing this the disciples became indignant, saying to themselves, "What a waste,

9. Surely this ointment could have been sold for a considerable sum, and the money given to the poor."

10. But knowing their thoughts, Jesus said to them, "Why do you trouble this woman? She has done a good deed for me.

11. You will always have the poor with you, but you will not always have me.

12. This woman has anointed my body for my burial.

13. Truly I tell you, Wherever the

gospel shall be preached in all the world, the deed of this woman will be told in memory of her."

14. Then Judas Iscariot, one of the twelve, went out to the chief priests,

15. And said, "What will you give me, if I deliver him up to you?" And they agreed on thirty pieces of silver.

16. From then on he sought an opportunity to betray him.

17. Now on the first day of unleavened bread, the disciples came to Jesus asking, "Where do you wish us to prepare for the eating of the passover?"

18. He said, "Go into the city to a certain man, and say to him 'The Teacher says, my time is near. I would like to keep the passover with my disciples in your house.'"

19. The disciples did as Jesus had directed them, and they prepared the passover.

20. And when evening was come he reclined at the table with the twelve,

21. And as they were eating he said, "Truly I tell you that one of you will betray me."

22. This upset them very much, and they began to ask him individually, "Is it I Lord?"

23. But he said in reply, "He who dips his hand with me into the dish, he will betray me."

24. The Son of man will surely go, as it has been prophesied he will; but sorry it will be for that man by whom he is betrayed. It would have been better for him if he had never been born."

25. Then Judas, who was plotting his betrayal, asked, "Is it I Lord?" Jesus replied, "You have said it."

26. And while they were eating, Jesus took bread, blessed it, broke it, and gave it to his disciples saying, "Take eat; this is my body."

27. Then he took the cup, and after giving thanks, gave it to them saying, "Drink, all of you, of it."

28. For this is my blood of the new covenant, which is poured out for the remission of sins.

29. But I tell you that from now on I will not drink of this fruit of the vine, until the day when I drink it anew with you in the kingdom of my Father."

30. Then when they had sung a hymn they went out to the mount of Olives.

31. There Jesus said to them, "You will all be offended because of me during this night, for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered.'"

32. But after I am raised I will go before you into Galilee."

33. Peter said to him, "Even if all others be offended in you, I never will."

34. Jesus said to him, "Truly I tell you that during this night, before the rooster crows, you will deny me three times."

35. But Peter said, "Even if I must die with you, I will never deny you." The other disciples said the same.

36. Then Jesus led them to a place called Gethsemane, and he said to the disciples, "Sit here while I go over there to pray."

37. And taking with him Peter and the two sons of Zebedee, he appeared to be in great sorrow, and under great mental strain.

38. He said to them, "My mind is greatly distressed, as though I am dying; stay here and watch with me."

39. Then he went forward a short distance, and fell on his face praying and saying, "My Father, if it be possible, let this cup pass from me, nevertheless, I do not wish my will,

but your will to be done."

40. He came to his disciples, and found them asleep, and said to Peter, "Could you not watch with me this one hour?"

41. Watch and pray that you fall not through temptation. The spirit is willing but the flesh is weak."

42. Again, a second time he went away and prayed, "My Father, if this cup cannot be taken away without I drink it, your will be done."

43. Then he came again and found them sleeping again, for they were very tired.

44. Leaving them, he went away and prayed again the third time, the same prayer.

45. Then he came to his disciples and said, "Sleep on now and take your rest. The hour has come when the Son of man is betrayed into the hands of sinners.

46. Rise up and let us go, for here is he who is betraying me."

47. And while he was speaking, suddenly Judas, one of the twelve, appeared, and with him a great crowd with swords and staves, from the chief priests and elders of the people.

48. And he who was betraying him had given them a sign, saying, "The one I shall kiss, he it is; seize him."

49. He came straight up to Jesus and said, "Hail Master," and ardently kissed him.

50. Jesus said to him, "Friend, why have you come?" Then the crowd laid hands on Jesus, seizing him.

51. Then suddenly one of those who were with Jesus, drew his sword and struck the servant of the high priest, cutting off his ear.

52. But Jesus said to him, "Put your sword back in its place, for all who use the sword will perish by the sword.

53. Do you not know that I could

now call upon my Father, and he would give me more than twelve legions of angels?

54. But how could the scriptures be fulfilled? It must be this way."

55. In that hour Jesus said to the crowd, "Why have you come with swords and staves to take me, as though I were a robber? I have sat with you daily teaching in the temple, and you did not seize me.

56. This has happened in fulfillment of what the prophets have written in the scriptures." Then the disciples all deserted him and fled.

57. But those who seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

58. And Peter followed in the distance, till he came to the court of the high priest; then, on entering, he sat with the officers, to see what would happen.

59. And the chief priests and the elders and the whole sanhedrin tried to find false evidence against Jesus, so that they might put him to death.

60. But they could not find any, even among the false witnesses who volunteered

61. Finally two false witnesses said, "This man said, 'I am able to destroy the temple of God, and build it again in three days.'"

62. The high priest then stood up and said to him, "Have you no answer to what these witness against you?"

63. But Jesus remained silent, and the high priest said, "In the name of the living God I demand that you tell us if you are the Christ, the Son of God?"

64. Jesus replied, "It is as you say, and further, I tell you, One day you will see the Son of man sitting at the right hand of power, and coming on the clouds of heaven."



## Matthew 26

65. Then the high priest tore his robe saying, "He blasphemes, why should we seek for further witnesses? Now you have heard his blasphemy."

66. What do you think?" And they answered, "He deserves to die."

67. Then they spat in his face, and jostled him and some slapped him with the palm of the hand.

68. Saying, "Prophecy to us, Christ, Who is he that slapped you?"

69. Now Peter was sitting in the outer court, and a girl came to him and said, "And you were with Jesus of Galilee."

70. But he denied it before them all, saying, "I do not understand what you say."

71. He moved out into the porch, and another person saw him there and said, "And this man was with Jesus the Nazarene."

72. Again he denied with an oath saying, "I do not know the man."

73. A little later some who stood by said to Peter, "Truly you are one of them, for your speech gives you away."

74. Then he began to curse and swear, "I do not know the man." And immediately the rooster crowed.

75. Then Peter remembered the words of Jesus when he told him that before the rooster crowed he would three times deny him, and he went out and sobbed bitterly.

## 27

WHEN the morning came all the chief priests and the elders of the people consulted about Jesus, as to how they might put him to death.

2. They bound him and led him away and delivered him to Pontius Pilate, the governor.

3. When Judas, who betrayed him, saw that he was condemned, he regretted his deed, and brought back

the thirty pieces of silver to the chief priests and elders,

4. Saying, "I have sinned in that I have betrayed innocent blood." But they replied, "Is that our concern or yours?"

5. He threw down the silver coins in the temple, and went out and away, and hanged himself.

6. The chief priests took the silver and said, "It would be unlawful to put this money into the treasury, since it is the price of blood."

7. So after taking counsel, they used it to buy the field of the potter, to use as a cemetery for the burial of strangers.

8. It became known as "The field of blood," and still carries this title.

9. Thus was fulfilled the prophecy of Jeremiah, "And I took thirty pieces of silver, the price of him who was priced, who of the sons of Israel was priced,

10. And I purchased the field of the potter, as the Lord directed me."

11. Jesus stood before the governor, and the governor questioned him saying, "Are you the king of the Jews?" Jesus replied, "You speak correctly."

12. But when the chief priests and elders accused him, he said nothing.

13. Then said Pilate, "Do you not hear how many things they accuse you of?"

14. But he answered him never a word, and Pilate was amazed.

15. Now it was a custom that, at the time of the feast, the governor release to the people any prisoner whom they chose.

16. There was, in custody, a notorious criminal called Barabbas.

17. To the assembled crowd Pilate therefore said, "Whom would you rather that I release to you, Barabbas, or Jesus who is called Christ?"

18. He said this knowing that it was out of envy that they had brought Jesus to him.

19. But as he sat on the judgment seat a message was brought to him from his wife saying, "Do not oppose that righteous man, for I have been tormented in a dream today because of him."

20. The chief priests and elders persuaded the crowds to beg for Barabbas, and have Jesus destroyed.

21. And when the governor asked, "Which of these two shall I release to you?" they said, "Barabbas."

22. "What then," asked Pilate, "shall I do with Jesus who is called Christ?" They all said, "Let him be crucified."

23. "But," the governor said, "What wrong has he done?" They cried out all the more saying, "Let him be crucified."

24. When Pilate saw that he was getting nowhere, and that he was only stirring up a commotion, he took water and washed his hands before the crowd. "See," he said, "I am guiltless of the blood of this righteous man. It is your responsibility."

25. And the people answered, "The responsibility of his blood be upon us and our children."

26. Then he released Barabbas to them, and, after scourging Jesus, delivered him to them to be crucified.

27. Then the soldiers of the governor took Jesus to the Praetorium, and brought in their associates to oppose him.

28. They stripped him. They put a scarlet cloak around him.

29. They platted a crown of thorns and put it on his head, and put a staff in his right hand, then, bowing the knee before him in mockery, they said, "Hail king of the Jews."

30. Then, after spitting upon him, they took the staff and struck him on the head.

31. Then, when they had finished mocking him, they took the cloak off and put his own clothes back on him, and led him away to be crucified.

32. And as they went they found a man from Cyrene named Simon, whom they compelled to carry his cross.

33. And when they came to a place called Golgotha, that is, the place of a skull,

34. They gave him vinegar mixed with gall, to drink; but when he tasted it he would not drink it.

35. And when they had crucified him, they divided his clothing, casting lots, that it might be fulfilled which was prophesied, "They divided my garments among them; selves and cast lots for my vesture."

36. Then, sitting down, they kept guard over him there.

37. Over his head they wrote his accusation, "This is Jesus, the king of the Jews."

38. Two robbers were crucified with him - one at the right and one at the left.

39. And those who passed by railed on him, shaking their heads,

40. And saying, "You who destroy the temple and build it again in three days, save yourself. If you are the Son of God, come down from the cross."

41. In much the same way the chief priests also mocked, and with the scribes and elders said,

42. "He saved others, but is not able to save himself." If he be king of Israel, let him come down from the cross and we will believe him.

43. He trusted in God, let him deliver him now, if he will have him, for he said, "I am the Son of God."

44. In like manner also the robbers

who were crucified with him reproached him.

45. Now from the sixth hour until the ninth hour darkness was over all the land.

46. And about the ninth hour Jesus cried out with a loud voice, "Eli, Eli, lama sabacthani?" That is, "My God, my God, why have you forsaken me?"

47. And some, standing near, when they heard said, "This man calls for Elijah."

48. One of them immediately ran, and, taking a sponge, filled it with vinegar. He put it on a staff, and gave it to him to drink.

49. But the others said, "Don't worry about him. We will see if Elijah comes to save him."

50. Again Jesus cried with a loud voice, and then gave up his life.

51. Immediately the veil of the temple was rent in two from top to bottom; and the earth quaked, and the rocks were displaced.

52. And the tombs were broken open, and many of the sleeping saints arose,

53. And came forth out of the tombs, and entered into the holy city, appearing to many.

54. But the centurion, and those with him who were guarding Jesus, when they saw the earthquake, and the things that took place, were afraid and said, "Truly this was the Son of God."

55. And there were many women some distance away looking on. They had followed Jesus from Galilee, and had cared for him.

56. Among these were Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57. And when evening came a rich man from Arimathea named Joseph, who was also a disciple of Jesus,

58. Went to Pilate and asked for the body of Jesus. Then Pilate commanded that the body be given him.

59. Then, after taking the body, he wrapped it in a clean linen cloth,

60. And placed it in his new tomb which he had hewn in the rock, and after rolling a great stone to the door of the tomb, went away.

61. And there were present Mary Magdalene and the other Mary, sitting opposite the sepulchre.

62. Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to Pilate,

63. Saying, "Sir, we recall that that deceiver said while living, 'After three days I will arise.'

64. Command therefore that the sepulchre be securely guarded for three days, lest his disciples come by night and steal him away, and tell the people that he arose from the dead, so that the last deception might be worse than the first."

65. Pilate said to them, "You have a guard, Go and make it as secure as you know how."

66. So they went and made the sepulchre secure by sealing the stone and setting a guard.

## 28

NOW late on the Sabbath, as it was getting dark toward the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre.

2. And suddenly there was a great earthquake; for an angel of the Lord had descended out of heaven, and rolled away the stone, and sat on it.

3. To look upon he was like the lightning, and his clothing was as white as snow.

4. And the guards feared and trembled, and became as dead men.

5. But the angel answered and said to the women, "Do not be afraid. I know that you are looking for Jesus who was crucified.

6. He is not here, for he is risen as he said. Come, see where the Lord was lying.

7. Go quickly and tell his disciples that he is risen from the dead; and that he goes before you into Galilee. There you will see him. Now I have told you."

8. Going quickly from the tomb, in fear and in great joy, they ran to tell the disciples.

9. But as they were going to tell the disciples, suddenly Jesus met them, saying, "Hail." And they came and seized hold of his feet, and worshipped him.

10. Then Jesus said to them, "Fear not, go on and tell my brethren to go into Galilee, and that they shall see me there."

11. And as they were going some of the guard went into the city and reported to the chief priests all that had happened,

12. They gathered together with the elders and, after consultation, gave a large sum of money to the

soldiers,

13. Saying, "Tell others that his disciples came by night and stole him while you slept.

14. And if the governor hears of this, we will persuade him and take care of you."

15. The soldiers took the money and did what they were told, so that this report was spread among the Jews, and continues until now.

16. But the eleven disciples went to Galilee, to the mountain where Jesus had appointed them to meet him.

17. And when they saw him they worshipped him; but some doubted.

18. And when he came to them Jesus spoke saying, "All authority in heaven and on earth has been given to me,

19. Go therefore, making disciples in all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit;

20. Teaching them to observe all those things that I have commanded you. And see, I will be with you always until the world's age is completed."

## The Gospel According to MARK

### 1

THE BEGINNING of the good news of Jesus Christ the Son of God.

2. It is written in the prophets, "Look, I send my messenger ahead of you, to prepare your way before you.

3. A voice of one crying in the wilderness, "Prepare the way of the Lord. Make his paths straight."

4. John appeared in the wilderness baptizing, and proclaiming the baptism and the remission of sins for the repentant,

5. And people went out to him from all Judea, and from Jerusalem, and were baptized by him in the river Jordan, confessing their sins.

6. John was clothed in a garment of camel's hair, with a leather girdle around his hips. His food consisted of locust beans and wild honey.

7. His message was, "There is One coming after me who is mightier than I; so much mightier that I am not even fit to loose the straps of his sandals.

8. I baptize you with water, but he will baptize you with the Holy Spirit."

9. Now on one of those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

10. And as he went up out of the water, he saw the heavens open up, and the Spirit, in the form of a dove descending upon him.

11. And he heard a voice from heaven saying, "You are my Son, my beloved, in whom I find delight."

12. Immediately after this the Spirit drove him out into the wilder-

ness

13. Where, for forty days he was with the beasts, and was tempted by Satan; and angels came and ministered to him,

14. Now after John had been arrested, Jesus came into Galilee preaching the gospel of the kingdom of God,

15. Saying, "The time has been fulfilled that the kingdom of God should draw near. Repent and believe this good news."

16. And as he walked by the sea of Galilee he saw Simon and his brother Andrew. They were casting a large net into the sea, for they were fishermen.

17. And Jesus said to them, "Come, follow me, and I will make you fishermen of men."

18. They left their nets at once and followed him.

19. A little further along he saw James the son of Zebedee, and his brother John. They were in a boat mending their nets.

20. When he called them they immediately left their father Zebedee, who remained in the ship with the hired servants, and followed Jesus.

21. Jesus and his companions went to Capernaum where, on the Sabbath day, he entered the synagogue and taught.

22. The people were astounded at his teaching, for he spoke with authority, and yet not as the scribes.

23. And there was a man in the synagogue with an unclean spirit, who cried out

24. Saying, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? We know who you are you holy One of God."

25. And Jesus rebuked him saying, "Be quiet, and come out of him."

26. The unclean spirit, after throwing the man into convulsions, cried out loudly and came out of him.

27. And the people were all astonished, and questioned each other saying, "What kind of new teacher is this whose authority even unclean spirits recognize and obey?"

28. And news of his famous deeds quickly spread through the district of Galilee.

29. Immediately after leaving the synagogue, they came to the house of Simon and Andrew, James and John being with them.

30. Simon's mother-in-law was found lying sick and feverish, and they told Jesus about her.

31. So when he came to her he took her hand and raised her up, and the fever left her, so that she was able to serve them.

32. And when the evening came, and the sun went down, the people brought to him many who were sick and many who were devil possessed.

33. The whole city appeared to gather at the door.

34. And he healed many who were sick from various causes, and cast out many evil spirits, requesting them not to tell that they knew him.

35. Early next morning, while it was still dark, he arose and went out into a deserted place to pray.

36. But Simon and others went looking for him,

37. And when they found him they said, "Everyone is asking for you."

38. So he said to them, "Let us go to some nearby towns that I might preach there, because this is the reason for my coming."

39. Thus he preached in the synagogues throughout Galilee, and

cast out evil spirits.

40. On one occasion a leper sought him, and kneeling before him requested, "If you will you are able to heal me?"

41. Full of sympathy, Jesus put out his hand and touched him saying, "I will, Be you clean."

42. When he said this the leper was cleansed immediately.

43. Jesus firmly cautioned him, before sending him away,

44. Saying, "Do not tell anyone of this, but go, show yourself to the priest, and offer for your cleansing what the law of Moses requires."

45. But he went out and published the matter abroad, so that Jesus was unable to openly enter the city, but was obliged to remain in a deserted area, while the people came out to him from all quarters.

## 2

AGAIN, after some days, he returned to Capernaum. People soon heard that he was there,

2. And quickly gathered at his house, filling it to the door. To them he preached the word.

3. And they brought a paralytic to him, carried by four.

4. But, because of the crowd, they could not approach him. They therefore uncovered the roof, and through the opening, lowered the couch on which the paralytic was lying.

5. When Jesus saw their loyalty, he said to the paralytic, "Child, your sins be forgiven you."

6. But there were some scribes sitting there, who began to reason, asking,

7. "Does this man speak blasphemy? Who other than God can forgive sins?"

8. Jesus, knowing at once in his spirit that they reasoned thus to themselves, asked them, "Why do

you reason this way in your hearts? 9. Is it easier for me to say to the paralytic, "Your sins be forgiven," or to say, "Rise, take up your bed and walk?"

10. But in order that you might know that the Son of man has authority to forgive sins on earth, note this." Then to the paralytic he said,

11. "I say to you, arise, take up your bed and go home."

12. And he arose at once, took up his bed and went out before them all, so that they were all amazed and glorified God saying, "We have never seen the like before."

13. Again he went down to the sea side. A crowd soon gathered, and he taught them.

14. Then when he moved on again, he saw Levi, the son of Alphaeus, sitting at the taxation office, and said to him, "Follow me." And he arose and followed him.

15. Later, when reclining at table in Levi's house where many tax-gatherers and sinners had gathered and were also reclining, as were also his disciples, for many had followed him,

16. The scribes and Pharisees, when they saw him eating with tax-gatherers and sinners, said to his disciples, "Why does he eat and drink with tax-gatherers and sinners?"

17. On hearing this Jesus said to them, "It is not the strong, but the sick, who need a physician. I did not come to call the righteous, but sinners to repentance."

18. Now the disciples of John, and those of the Pharisees, fasted, and they came to Jesus saying, "Why do the disciples of John and of the Pharisees fast, while your disciples do not do so?"

19. Jesus said to them, "Can the sons of the bride-chamber fast while the bridegroom is with them? As

long as he is with them they are not able to fast;

20. But the time will come when the bridegroom will be taken away from them. Then they will fast.

21. No one sews a piece of new cloth onto an old garment, lest it tear away some of the old cloth and make the rent worse.

22. And no one puts new wine into old skins, because it would burst them, wasting both the wine and the skins."

23. Now it happened that he went on the Sabbath day through the corn fields, and the disciples began plucking the ears of wheat.

24. And the Pharisees said to him, "Look here. Why do they do that which it is not lawful to do on the Sabbath day?"

25. But he said to them, "Have you not read of David, when he was hungry and in need,

26. How that he entered the house of God in the days of Abiathar the high priest, and ate the loaves of show bread which it is lawful only for the priests to eat, and he gave also to those who were with him?"

27. He then said to them, "The Sabbath was made for man, not man for the Sabbath.

28. Therefore the Son of man is Lord also of the Sabbath day."

### 3

AND he entered again into the synagogue; and there was a man there who had a withered hand.

2. And they were watching him to see if he would heal the man on the Sabbath, in order that they might accuse him.

3. And he said to the man with the withered hand, "Come out here."

4. Then he asked them, "Is it lawful to do good on the Sabbath, or to do evil, to save life or to kill?" But they remained silent.

5. After looking round upon them with disgust because of their hard-heartedness, he said to the man, "Stretch out your hand." And he did so, and it was restored as sound as the other.

6. The Pharisees immediately went out and began planning with the Herodians to destroy him.

7. Jesus withdrew to the lake side, and a great crowd followed him, coming from Galilee and from Judea,

8. And from Jerusalem, and from Idumea, and from beyond Jordan. Even from Tyre and Sidon a great crowd who had heard of what he was doing came to see him.

9. So he asked his disciples to find a small boat from which he might speak, and in this way, avoid the pressure of the crowd.

10. For many were being healed, and many with sicknesses were trying to touch him.

11. And when unclean spirits saw him they fell down before him crying, "You are the Son of God."

12. And he rebuked them severely for giving him such publicity.

13. And he went up onto a mountain side, and called certain people to him.

14. From these he appointed twelve to be his followers, and that he might send them out to preach.

15. He gave them authority to heal diseases, and to cast out devils.

16. And to Simon he gave the additional name of Peter.

17. And to James and John the sons of Zebedee, he added the name Boanerges, meaning, "Sons of thunder."

18. The others were Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

19. And Judas Iscariot who later

betrayed him. They went into a house.

20. And again a crowd gathered, so that they could not even partake of a meal.

21. When his relatives heard of this they tried to take him in charge, thinking that he was out of his mind.

22. The scribes from Jerusalem said, "He is possessed by Beelzebub the prince of demons, and by him he casts out demons."

23. But Jesus called them to him and said, "How can Satan cast out Satan?"

24. If a kingdom be divided against itself that kingdom will not stand.

25. And if a house be divided against itself, that house will not stand.

26. And if Satan be risen up against himself, and divided, he cannot stand but has come to his end.

27. No one can break into the house and plunder the goods of a strong man without first binding the strong man.

28. Truly I tell you that those who sin and blaspheme against the Son of man can be forgiven,

29. But whoever blasphemes against the Holy Spirit will never be forgiven, but is subject to eternal destruction."

30. Thus he answered those who said that he had an unclean spirit.

31. Then his brothers and his mother, who had come and were standing outside, sent a message, calling him to come out.

32. The crowd round him said, "Look, your mother and your brothers are outside looking for you."

33. But he answered saying, "Who is my mother and who are my brothers?"

34. Then, after looking round on all present he said, "See, these are my mother and my brothers,



35. For whoever does the will of God, he is my brother and my mother and my sister."

#### 4

AGAIN he began to teach by the sea. Soon a great crowd gathered, so that he stepped into a ship and sat down while the crowd gathered on the shore.

2. And he taught them many things in parables saying,

3. "Listen, A farmer went out to sow,

4. And it happened that as he sowed, some seed fell by the roadside, and the birds of heaven came and ate it up.

5. And some fell upon a rocky place where there was not much earth. It sprang up quickly, but because the earth was shallow,

6. When the sun shone brightly, it was scorched, and having little root, it withered away.

7. And some fell among thorns which, as they grew up, choked it, so that it yielded no fruitage.

8. And some fell into good ground, and growing well, yielded a good return - some thirty fold, some sixty fold, and some a hundred fold."

9. He said to them. "He that has ears to hear let him hear."

10. Later, when he was alone with the twelve, they asked him concerning the parable;

11. And he said to them, "To you it is given to understand the mystery of the kingdom of God, but to those who are indifferent, the truth is hidden in parables;

12. That they may see, but not grasp the meaning; and hear, but not understand; lest they be converted, and their sins be forgiven them."

13. He said further to them, "Do you not understand this parable? How then will you understand all

my parables?"

14. The sower is he who teaches the word.

15. The roadside hearers do not profit by it, for Satan soon comes and takes it out of their minds.

16. The rocky place hearers are those who receive the word with joy,

17. But not persisting in practising the word, they hold it only temporarily. When tribulation or persecution come because of the word, they are soon offended and give it up.

18. The thorny place hearers receive the word,

19. But allow the cares of this life, and the deceitfulness of riches, and the desire for other things, to choke the word, so that it bears no fruit in their lives.

20. The good ground hearers are they who receive the word gladly and profit by it, bearing fruit, some thirty, some sixty, and some a hundred fold."

21. And Jesus said to them, "Can a lamp be hidden when placed under a corn measure, or under the bed, instead of being placed on the lampstand?"

22. Nothing can be hidden from those who diligently seek for it, nor can anything be kept secret from those who seek for light.

23. He who has ears to hear, let him hear."

24. And he said further to them, "Note carefully what I say, As you measure to others, so shall it be measured to you, and with more added.

25. For to him who has much shall be given, and from him who has little, shall be taken away that which he has."

26. And he said also, "The kingdom of God is like a man sowing seed on the earth.

27. He sleeps each night and works each day while the seed sprouts and grows - he knows not how.

28. It grows of itself, for the earth first brings forth a blade, then an ear, and then the full corn in the ear.

29. And when the grain is ready, he puts in the sickle and reaps the harvest."

30. Then he said, "To what shall we liken the kingdom of God; or with what parable can we illustrate it?

31. It is like a mustard seed which when sown, is the smallest of seeds,

32. But grows up to become the greatest of herbs, producing branches great enough for the birds to roost therein, and find shelter therein."

33. With many such parables he taught the word as they listened.

34. He customarily taught by parables, and then, to his own followers, when they were alone, he explained all things.

35. And he said to them on that day when evening came, "Let us cross the lake."

36. So, having dismissed the crowd they took ship - a number of other small ships also accompanying them.

37. But a violent storm arose, the waves beating upon and filling the ship.

38. But Jesus slept in the stern upon a cushion. They awakened him saying, "Teacher, Is it nothing to you that we perish?"

39. He rose and rebuked the wind, and said to the sea, "Silence, Be quiet." The wind dropped and there was a great calm.

40. Then he said to them, "Why were you fearful? Have you no faith?"

41. And they were astounded, and feared, saying to one another,

"Who is this that even the wind and the sea obey him?"

## 5

ON the other side of the lake they came to the country of the Gadarenes.

2. When he left the ship he was immediately confronted by a devil-possessed man from among the tombs.

3. For he dwelt among the tombs, because no one, even with chains, was able to keep him bound.

4. He had often been bound with fetters and chains, but he had torn the chains asunder and shattered the fetters. No one could control him.

5. Day after day and night after night, in the mountains and among the tombs he could be heard crying, and found cutting himself with stones.

6. When he saw Jesus from the distance, he ran and fell down at his feet,

7. Crying with a loud voice, "What do you want with me, Jesus, Son of the Most High God? Swear by the name of God that you will not torment me."

8. For Jesus was about to command the unclean spirit to come out of him.

9. And he asked him, "What is your name?" And he answered, "Legion is my name, for we are many."

10. And he implored him not to send him out of the country.

11. Now there was a large herd of swine feeding there on the mountain side.

12. And all the demons implored him saying, "Send us into the swine that we may enter into them."

13. Jesus immediately assented, and the unclean spirits left the man and entered the swine, so that the herd rushed down the steep slope into

the lake (there were about two thousand) and they were drowned in the water.

14. The keepers of the swine fled, spreading the news in the city and in the country, and many people went out to see what had happened.

15. And when they came to Jesus, they saw him who had been devil-possessed sitting, and clothed, and in his right mind, and they were afraid.

16. And those who had seen what had happened told them how the possessed man had been released, and of the swine.

17. And they asked him to leave their district.

18. When Jesus re-entered the ship, the man who had been possessed asked if he could go with him.

19. But Jesus refused him, saying, "Go home and tell your people how much the Lord has done for you, and of his love."

20. So he went away and announced throughout the Decapolis how much Jesus had done for him, and all the people were amazed.

21. When Jesus crossed the lake again a crowd soon gathered on the other side to meet him.

22. And a ruler of the synagogue named Jairus, when he saw him, fell at his feet,

23. And implored him saying, "My little daughter is almost dead. Please come and lay your hands on her that she may be healed and live."

24. So he went with him, and a large crowd followed and pressed about him.

25. And a certain woman who had been losing blood for twelve years,

26. And had been unsuccessfully treated by many physicians, and had spent all her means without improving but rather getting worse, came to him.

27. She had heard of Jesus, and when behind him in the crowd, she touched his garment,

28. Saying to herself, "If I can only touch his garment I shall be cured."

29. And immediately the bleeding dried up, and she knew in her body that she was healed.

30. Jesus at once sensed that power had gone out of him. He turned round in the crowd and said, "Who touched my garment?"

31. The disciples said to him, "When the crowd is pressing on you like this, how can you say, Who touched me?"

32. But Jesus looked at the woman who had done this,

33. And she, frightened and trembling, knowing what had happened, fell down before him telling him the truth.

34. He said to her, "My daughter, your faithfulness has cured you. Do not worry any more. You will have no more trouble with that problem."

35. But while he was speaking, messengers from the ruler of the synagogue's house arrived saying to Jairus, "Your daughter is dead. Why trouble the teacher any further?"

36. But Jesus immediately, on hearing what was said, assured the ruler of the synagogue, "Do not fear, only be faithful."

37. Then he forbade any to accompany him except Peter, James, and John the brother of James.

38. When he came to the ruler's house, he found there a tumult - people weeping and wailing to excess.

39. Upon entering he asked, "Why do you make such a tumult and weep? The child is not dead, she only sleeps."

40. And they laughed at him. But he put them all out, taking only

the father and mother and those who were with him, and he went into where the child was lying.

41. Then, taking the child by the hand, he said to her, "Talitha Koumi," which means when translated, "Little girl, I ask you to get up."

42. Immediately the girl rose up and walked, (she was about twelve years old) and the people were amazed.

43. Jesus urged them not to advertise the matter, and requested that the girl be given something to eat.

## 6

LEAVING that area he went to his home town, and his disciples accompanied him.

2. And when the Sabbath drew on he went to the synagogue and began to teach. Many, on hearing him, were astonished, saying, "Where did this man acquire his knowledge, and his wisdom, and his power, that with his hands he can perform such deeds?"

3. Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they were offended, and would not accept him.

4. But Jesus said to them, "A prophet is not without honour except in his own country, and among his own people, and in his own house."

5. Therefore he was unable to do any works of power there, other than to lay his hands on a few infirm people, and heal them.

6. And he was perplexed by their unfaithfulness, but went to the villages round about, teaching.

7. And he called the twelve to him, and prepared them that he might send them forth two by two. He gave them authority over the un-

clean spirits.

8. And told them to take nothing with them but a staff only, - no bag of provisions, no bread and no money.

9. They were to wear sandals, and take only one set of clothing.

10. And he said to them, "Whenever you enter a house to live, stay there until you leave the area.

11. And if any will not receive you nor hear you, leave them, shaking off the dust from under your feet as a testimony against them. Truly I tell you, it will be more tolerable for Sodom and for Gomorrah in the day of judgment than for that city."

12. So they went forth calling upon men to repent.

13. Many demons they cast out, and many infirm whom they anointed with oil, were healed.

14. Now Herod the king heard of him, for all the people were talking about him, and he said, "It is John the Baptist who has risen from the dead, and is therefore able to do such works of power."

15. Others said, "It is Elijah," and still others, "It is a prophet, or one of the prophets as of old."

16. But when Herod heard these views he said, "John, whom I beheaded, is risen from the dead."

17. For Herod himself had seized John, and had locked him in prison because of Herodias the wife of his brother Philip, whom he had married.

18. For John had told him that it was unlawful for him to have the wife of his brother.

19. And Herodias held this against him. She wanted him killed, but could find no way to do this.

20. For Herod respected John, knowing him to be a just and holy man, and he protected him. He readily listened to his words of

counsel which he valued.

21. Now an opportunity came when Herod, on his birthday, made a feast for all his great men - his chief captains and officers of Galilee.

22. When the daughter of Herodias came in and danced, and pleased Herod and those who were reclining at table with him, he said to the lady, "Ask of me anything you wish, and I will give it to you."

23. And he swore to her, "Whatever you ask, even to half of my kingdom, I will give you."

24. She went out and asked her mother what she should request, and her mother said, "The head of John the Baptist."

25. So she came back quickly to the king and asked saying, "I wish you to give me at once, upon a dish, the head of John the Baptist."

26. The king was stricken with remorse, but because of the oath, and those before whom he had made it, he would not refuse her.

27. He immediately sent out an officer with orders to bring in this head.

28. And the officer went out, beheaded John in the prison, brought in the head on a dish, and gave it to the young woman who gave it to her mother.

29. When John's disciples heard of it, they came and took his body, and they laid it in a tomb.

30. Now the apostles came together again to Jesus, and related to him what they had done and what they had taught.

31. And he said to them, "Come apart to a quiet place and rest a while," for there were many coming and going, so that they did not even have the opportunity to eat.

32. So they went to a lonely place by ship.

33. But when the crowds saw them

going, many recognized him and set out on foot. They came from many cities, and ran on before, reaching the place before Jesus did.

34. When Jesus stepped out and saw the crowd he was moved with sympathy for them. To him they were like sheep without a shepherd, so he began to teach them many things.

35. And as it was already late, his disciples said to him, "This is a deserted area and the hour is late,

36. Send the people to the surrounding farms and villages, that they might buy food for themselves, for they have nothing to eat."

37. But he said to them, "You give them something to eat." But they said, "Shall we spend a large sum of money on bread for them, and give it to them to eat?"

38. So he asked, "How many loaves do you have? Go and see." When they had found out they said, "Five, and two fish."

39. And he asked them to bid the people sit down in groups on the green grass.

40. So they sat them down in groups of hundreds and of fifties.

41. Taking the five loaves and the two fish he looked up to heaven and blessed them. Then he broke the loaves and gave to his disciples to give to the people. The two fish were similarly divided.

42. They all ate till they were satisfied.

43. Then they gathered up the fragments, both of bread and of fish - twelve baskets full.

44. The people who ate of the loaves numbered about five thousand men.

45. He then immediately commanded his disciples to get into the ship, and sail on to Bethsaida, while he remained and dismissed

the crowd.

46. And when he had done this, he went into the mountains, to pray.

47. But as the evening closed in, when the ship was in the middle of the sea and he was alone upon the land,

48. He saw them rowing frantically, for the wind was against them so, at about the fourth watch of the night he went to them, walking on the sea, making as if to pass them.

49. But when they saw him walking on the sea, they thought they saw an apparition, and cried out,

50. For they all saw him, and were afraid. But he spoke to them immediately saying, "Be of good courage. It is I. You need not be afraid."

51. Then he went to them and climbed into the ship, and the wind dropped. They were utterly amazed and perplexed.

52. They simply could not understand this nor the miracle of the loaves. Their hearts were not able to take it in.

53. And when they had passed over the lake they came to the land of Genessaret, and drew the ship up on the shore.

54. But as he came from the ship he was immediately recognized.

55. The news that he was here quickly spread throughout the countryside, and people commenced bringing the sick; those that were too ill to carry they brought on couches to wherever he was.

56. And whether he entered villages or cities or fields or the market places, there before him they laid those who were sick, and they asked if only they might touch the border of his garment. Those that did so were healed.

## 7

NOW a group of Pharisees came to

him from Jerusalem, together with some of the scribes,

2. And, having observed some of his disciples eating bread without having first washed their hands, they began to find fault.

3. For the Jews, and especially the Pharisees, will not eat without washing, because of a tradition of their elders.

4. When they return from the market, they will not eat until they have first washed; and they have many other traditions which they follow regarding the washing of cups, and other vessels, and brass utensils, and couches.

5. So the Pharisees and the scribes asked him, "Why do your disciples not follow the traditions of the elders, but eat, not having washed their hands?"

6. He answered them, "Isaiah the prophet plainly prophesied of you, you hypocrites, when he said, 'This people honour me with their lips, but their hearts are far from me.'

7. In vain they worship me, teaching as doctrines the traditions of men."

8. You reject the commandments of God, replacing them with the traditions of men regarding the washing of dishes and cups; and many other such things you do."

9. And he said also, "You set aside God's commandments in order to observe your traditions,

10. For example, Moses said, Honour your father and mother, and he who dishonours his father or mother, let him die the death.

11. But you say, If a man says to his father or mother, 'Anything from me which might benefit you is a corban,' (that is an offering to the temple).

12. And you thereby release him from all obligation to his father and mother.

13. Making void the commandments of God by your traditions which you have devised. Many things similar to this you do."

14. Jesus then called the crowd to come nearer, and said to them, "Listen carefully to me,

15. It is not anything from without which enters into a man that defiles him, but that which goes out from him, these things defile him.

16. Those who have ears to hear, note this carefully."

17. When then, he went into a house away from the crowd, the disciples asked him to explain the parable.

18. So he said to them, "Evidently you do not understand me. Don't you see that it is not that which comes into a man that is able to defile him;

19. Because it does not enter the heart. It only enters the stomach. It is digested, and the waste matter is cast out.

20. But," he continued, "that which originates in the man, and goes out from him - that is what defiles him.

21. For out of the heart evil plans go forth - adulteries, fornications, murders,

22. Thefts, covetous desires, wickednesses, deceit, licentiousness, evil intentions, blasphemy, pride, folly;

23. All these are the evils which, going forth defile a man."

24. Jesus then arose and journeyed to the borders of Tyre and Sidon. And he entered a house, hoping to be unobserved, but he was soon recognized.

25. A woman, who had heard of him, and whose little girl had an unclean spirit, came and fell at his feet.

26. Now this woman was a Gentile, a Syrophenician by race, and she

asked him to cast the demon out of her daughter.

27. But Jesus said to her, "Bread should first be given to the children until they are satisfied, for it is not right to take the children's bread and cast it to the dogs."

28. But she answered, "Yes I know Lord, but even the little dogs under the table may eat some of the crumbs that the children discard."

29. And he said to her, "Because of what you say, Go, for the demon has left your daughter."

30. On returning home she found that the demon had gone and her daughter lay sleeping on the bed.

31. After leaving the district of Tyre and Sidon, he came back to the sea of Galilee through the region of the Decapolis.

32. And a deaf man was brought to him who could only speak with difficulty. Those who brought him urged Jesus to lay his hand on him.

33. So Jesus took him apart from the crowd, put his fingers on his ears, and with saliva, touched his tongue.

34. Then, looking up to heaven, he sighed, and then said to him "Ephphatha," which means, "Be opened."

35. Immediately his ears were opened and the band of his tongue loosed, so that he spoke clearly.

36. And Jesus ordered them not to tell any one about this, but as much as he stressed this order, even more they proclaimed it abroad,

37. For they were astounded, saying, "It is amazing what he has done; for he makes the deaf to hear and the dumb to speak."

## 8

ON another occasion, in those days, a great crowd gathered, and because they were not eating, Jesus called his disciples to him, and said,

2. "I am sorry for these people. They have been listening to me for three days, and are not getting enough to eat.

3. If I send them home hungry they will faint by the way, for some are a long way from home."

4. His disciples asked, "Where, in this isolated place, can we obtain enough to satisfy them?"

5. So he asked them, "How many loaves do you have?" They replied, "Seven."

6. He then ordered the crowd to sit on the ground, and after taking the seven loaves and giving thanks, he broke them, and handed bread to the disciples to set before the crowd.

7. They also had a few small fish, and having blessed these also, he asked that they be set before them as well.

8. They all ate till they were satisfied. Then they gathered the fragments, and there were more than seven baskets full.

9. The number of people who had eaten was about four thousand. Then he sent them away.

10. Immediately after this he entered a boat with his disciples, and went to the region of Dalmanutha.

11. Here the Pharisees came to dispute with him. They tried to tempt him to give them a sign from heaven.

12. But Jesus sighed within himself and said, "Why should you of this generation seek a sign? I tell you truly that no sign shall be given to this generation."

13. Then he left them, and, returning to the boat, crossed to the other side of the lake.

14. Now the disciples had forgotten to take bread with them. They had only one loaf in the boat.

15. And Jesus said to them, "Beware of the leaven of the Pharisees,

and of the leaven of Herod."

16. Then they began to reason among themselves, "Has this something to do with our having brought no bread?"

17. Knowing their thoughts Jesus said, "Why do you worry because you have no bread? Have you not learned the lesson. Are your hearts still impenetrable?"

18. Do your eyes refuse to see, and your ears to hear? And do your minds refuse to remember?"

19. When I broke five loaves for the five thousand, how many baskets of fragments did you gather?" They answered, "Twelve."

20. "And when I broke seven loaves for the four thousand, how many baskets of fragments did you gather?" They answered, "Seven."

21. "Well," he said, "Can't you understand?"

22. When he came to Bethsaida a blind man was brought to him, and they asked him if he would touch him.

23. Taking hold of the blind man's hand Jesus led him out of the village. Then, after applying saliva to his eyes, and placing his hands upon them, he asked if he could see anything.

24. He looked up and said, "I can see men walking, but they are indistinct - like trees."

25. So again he laid his hands upon his eyes, and again asked him to look up. This time his sight was restored, and he could see everything clearly.

26. Jesus sent him home saying, "Do not go into the village again, nor tell anyone in the village about this."

27. Jesus and his disciples visited the villages of Caesarea Philippi; and as they went he questioned his disciples saying, "Whom do men say that I am?"



28. They replied, "Some say John the Baptist, others Elijah, and still others one of the prophets."

29. But he said, "Whom do you say that I am?" Peter replied, "You are the Christ."

30. Then he solemnly requested them to tell no man of this.

31. Then he began to tell them that it was necessary for the Son of man to suffer many insults, and to be rejected by the elders, and the chief priests, and the scribes, and to be killed, and to rise again after three days.

32. He told them this quite plainly, and Peter took him, and began to rebuke him.

33. But he turned, and looking at his disciples, rebuked Peter saying, "Get behind me Satan, for your thoughts are not in harmony with the will of God, but are the desires of men."

34. Then, addressing the crowd and his disciples he said, "Whoever desires to come after me must deny self, and take up his cross and follow me."

35. For whoever prefers his own life to save shall lose it, but whoever loses his life on my account and in the spreading of the gospel, he shall save it.

36. What shall it profit a man if he gain the whole world but lose his soul?

37. What shall a man give in exchange for his soul?

38. For whoever may be ashamed of me in this adulterous and sinful generation, of him shall the Son of man be ashamed when he comes in the glory of his Father, and with the holy angels."

### 9

AND he said to them, "Truly I tell you that there are some standing here who will not taste of death

without first seeing a view of the coming kingdom of God in power."

2. Then, after six days, Jesus took Peter, James, and John, and brought them alone up into a high mountain. There he was transfigured before them.

3. And his clothing shone brightly - as white as snow - whiter than any earthly fuller can whiten.

4. Then Elijah and Moses appeared and they spoke with Jesus.

5. In response Peter said to Jesus, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah."

6. He said this in fear, not knowing what else to say, for they were very much afraid.

7. Then a cloud came over them, and a voice from out of the cloud said, "This is my Son, my Beloved, Take notice of what he tells you."

8. Then, quite suddenly, as they looked around, they could see no one but Jesus alone with them.

9. And as they came down from the mountain he commanded them to tell no one of what they had seen until after he had risen from the dead.

10. These words they kept to themselves, but they wondered what he meant by "risen from the dead."

11. And they asked him a question saying, "The scribes tell us that Elijah must come first. Is this so?"

12. He replied, "Elijah must indeed come before the restoration of all things; and it is also written of the Son of man that he will suffer many injustices, and be rejected.

13. But I tell you that Elijah has already come, and that they have received his message with indifference, just as the scriptures say."

14. When they came to the other disciples, they found a great crowd around them, including some

scribes, who were discussing something.

15. And immediately when Christ appeared, the people were amazed, running to him and acknowledging him.

16. So he asked the scribes, "What is this discussion all about?"

17. One of them said, "Teacher, I brought my son to you, because he has a dumb spirit.

18. And it frequently seizes him and throws him down, foaming at the mouth and gnashing his teeth. His health is failing. And I asked your disciples if they could cast the spirit out, but they have not the power to do so."

19. In answering Jesus said, "O you unfaithful generation. How long must I be with you? How long must I bear with you? Bring him to me."

20. So they brought him to Jesus, and when the possessed one saw him, immediately the spirit threw him into convulsions, so that he fell down upon the ground, rolling and foaming.

21. Jesus asked the father, "How long has this been going on?" He replied, "Since he was a child.

22. Often it throws him into the fire, or into the water, in an attempt to destroy him, but if you are able to do something, please take pity on us and help us."

23. Jesus said to him, "If only you will be faithful, all things are possible to him who is faithful."

24. The father immediately cried out with tears, "Lord I pledge my loyalty, help me to overcome my unfaithfulness."

25. Jesus, seeing the crowd pressing round, rebuked the unclean spirit saying, "You deaf and dumb spirit, I command you, come out of him, and you may no more take possession of him."

26. Then, after making him cry out and convulsing him badly, it came out leaving him as dead, so that many thought he was dead.

27. But Jesus took him by the hand, and he arose.

28. Afterwards, when they entered a house, his disciples asked him privately, "Why were we unable to cast out that spirit?"

29. And he said, "This kind cannot be cast out except by prayer and fasting."

30. Leaving that place they went through Galilee, and he instructed his disciples concerning something which he asked them not to make public.

31. He taught them saying, "The Son of man is delivered into the hands of men, and they will kill him but after being killed he will rise again on the third day."

32. But they did not understand him, and were afraid to ask him any more about it.

33. When they came to Capernaum, and were in a house together, he asked them what they had been discussing among themselves along the way.

34. But they remained silent, for they had been discussing with one another who was the greatest.

35. So, sitting down he called the twelve and said to them, "If any one wishes to be first, he must be last of all, and the servant of all."

36. Then, taking a little child in his arms, he set him in the middle of them and said,

37. "Whoever receives a child like this in my name receives me; and whoever receives me receives not only me, but him who sent me."

38. Then John spoke up saying, "Teacher, we saw someone who is not one of us, casting out demons in your name, and we forbade him, because he does not follow us."

39. But Jesus said, "There is no need to forbid him, for no one who does works of power in my name will readily speak evil of me,

40. For he who is not against me is for me.

41. For whoever may give you a drink of water in my name, because you are Christ's, will not go unrewarded.

42. And whoever causes offence to one of these little ones who is faithful to me, it were better for him if a millstone were placed round his neck, and he were thrown into the sea.

43. If your hand should offend you, cut it off; for it is better for you to enter into life maimed, rather than, having two hands, to finish up in Gehenna, the fire which none can prevent,

44. Where their worm completely devours, and the fire completely consumes.

45. And if your foot should offend you, cut it off, It is better for you to enter into life lame, rather than, having two feet to be cast into Gehenna - into the fire which completely destroys;

46. Where their worm completely devours, and the fire completely consumes.

47. And if your eye should offend you, remove it and throw it away, for it is better for you to enter the kingdom of God with one eye, than, having two eyes to be cast into the Gehenna of fire,

48. Where their worm completely devours, and the fire completely consumes.

49. For fire tempers every one as salt flavours food. Every sacrifice must be salted with salt.

50. The salt gives it the quality, but if the salt has lost its saltiness, how shall it be salted? Always have this salt in yourselves and be at peace

with each other."

## 10

LEAVING this place he went to the borders of Judea, beyond the Jordan. Again crowds gathered, and as his custom was, he taught them.

2. And the Pharisees came to him tempting him, and asked him if it was lawful for a husband to put away his wife.

3. But in answering them he said, "What did Moses command you?"

4. And they said, "Moses allowed a man to write a bill of divorce-ment, and to put his wife away."

5. In answer Jesus said, "This command was written because of your hard-heartedness.

6. But from creation God made man male and female.

7. Because of this a man leaves his father and mother, and is joined to his wife.

8. The two becoming one flesh, so that they are no longer two, but one flesh.

9. Therefore, what God has joined, no man should separate."

10. Later, when in a house with his disciples, they asked him to explain this matter further.

11. And he said to them, "Whoever puts away his wife and marries someone else commits adultery.

12. And if a woman puts away her husband and marries someone else, she commits adultery."

13. And they brought little children to him that he might lay his hands on them. But the disciples rebuked those who brought them.

14. But when Jesus saw this he was indignant, and said, "Let the children come to me. Do not prevent them, for the kingdom of God is made up of such as these.

15. Truly I tell you, whoever refuses to accept, as a little child,

the kingdom of God, will certainly not enter therein."

16. Then, after taking them in his arms, he laid his hands on them in blessing.

17. And as he went on his way, a person came running up to him, and kneeling before him asked, "Good Teacher, what shall I do that I might inherit eternal life?"

18. Jesus said, "Why do you call me good? No one is good but God.

19. You know the commandments, You shall not commit adultery, You shall not murder, You shall not steal, You shall not bear false witness, You shall not defraud, Honour your father and mother."

20. But he said in reply, "Teacher, I have kept all these from the time I was a child."

21. Jesus looked lovingly upon him and said, "There is one thing needful, Go and sell what you have, give it to the poor, and come, take up your cross and follow me."

22. But he was offended by these words, and sorrowfully retreated, for he was a rich man.

23. Jesus looked around and said to his disciples, "How difficult it is for those who have riches to enter the kingdom of God."

24. These words astonished his disciples, so Jesus added, "My children, it is difficult for those who trust in riches, to enter the kingdom of God.

25. It is easier for a rope to pass through the eye of a needle than for a rich man to enter the kingdom of God."

26. This greatly astonished the disciples so that they said among themselves, "Whoever then can be saved?"

27. But Jesus looking on them said, "This may be impossible with men but it is not so with God, for with him all things are possible."

28. Then Peter began to say, "But we left everything to follow you."

29. Jesus answered, "Truly I tell you, There is no one who, by leaving his house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of me and the gospel,

30. Shall not receive a hundred fold now, in this life, of houses and brothers and mothers and children and lands, but with persecution; and in the age to come, eternal life.

31. Many that are first shall be last, and the last first."

32. When they went on the road to Jerusalem, Jesus went on ahead, and as they followed they were afraid. So he called the twelve to him, and began to tell them what was about to happen to him.

33. "We are going to Jerusalem," he said, "and the Son of man will be delivered up to the chief priests and to the scribes, who will condemn him to death, and deliver him to the Gentiles.

34. They will mock him, and scourge him, and spit on him, and kill him; and on the third day he will rise again."

35. Then James and John, the sons of Zebedee, came to him and said, "Teacher, will you do something for us if we ask you?"

36. He said to them, "What would you like me to do for you?"

37. And they said, "Grant that one of us might sit at your right hand, and the other at your left hand in your glory."

38. But Jesus said to them, "You do not understand what you are asking. Are you able to drink the cup that I will drink, and be baptized with the baptism which I am about to face?"

39. And they said, "Yes, we are able." But Jesus said to them, "You shall indeed drink of the cup

which I shall drink, and be baptized with the baptism which I am facing,

40. But to sit at my right hand and at my left, is not mine to give, but will be given to those for whom it is prepared."

41. When the other ten heard of this request of James and John, they were indignant.

42. But Jesus called them to him and said, "You know how, in national affairs, rulers are regarded as lords, and they appoint officers with authority over others,

43. This is not the way it should be with you, but whoever wishes to be great among you shall be your servant.

44. And he who desires to be first must be the servant of all.

45. For even the Son of man did not come here to receive attention, but to serve, and to give his life a ransom for many."

46. They came to Jericho, and as he and his disciples and a large crowd were leaving the town, a blind man called Bartimaeus, who was the son of Timaeus, sat at the side of the road begging.

47. And when he heard that Jesus the Nazarene was coming, he began to call out, "O Son of David, Jesus, have mercy on me."

48. Many of the people told him to be quiet, but he only cried out all the more, "Son of David, have pity on me."

49. Jesus stopped, and asked that the blind man be brought to him. So they said to him, "Be of good courage; stand up, for he is asking for you."

50. So he threw down his coat, stood up, and came to Jesus.

51. And Jesus said, "What would you like me to do for you?" And the blind man said, "Master, O that I might be able to see."

52. And Jesus said to him, "Go, your faithfulness has healed you." And immediately he received his sight and followed Jesus along the road.

## 11

AND when they came near to Jerusalem - to Bethphage and Bethany, and toward the mount of Olives - he called two of his disciples,

2. And said to them, "Go into the village opposite you. Immediately on entering it you will find a colt tied up, one that has never been ridden before. Untie it, and lead it back here.

3. And if anyone asks what you are doing say, "The Lord needs it, and he will return it here again shortly."

4. And they went, and found the colt tied up outside a door near the cross roads, and they untied it.

5. And some bystanders said, "What are you doing untying that colt?"

6. They answered as Jesus had commanded them, and the bystanders did not prevent them from taking it.

7. They led the colt to Jesus. Then when they had thrown their coats upon it, he sat on it.

8. Many people spread out their coats on the road. Others cut branches from trees, and spread them also along the road.

9. And those who walked on in front of him, as well as those who followed, cried out saying, "Hosanna. Blessed is he who comes in the name of the Lord.

10. Blessed is the kingdom of our father David which is coming in the name of the Lord. Hosanna in the highest."

11. And Jesus entered Jerusalem, and he went into the temple and had a look around; but as it was

growing late, he went on to Bethany with the twelve.

12. The next morning, after leaving Bethany, when he was feeling hungry,

13. He saw a fig tree in the distance, covered with leaves. He went to it hoping to find some fruit, but when he reached it he found nothing but leaves, for it was not the time for figs.

14. And Jesus said to it, "May no one ever eat fruit from you again." And the disciples heard what he said.

15. And they came to Jerusalem, and Jesus entered the temple and began casting out those who were buying and selling there. He overthrew the tables of those who changed money, and the seats of those who sold doves.

16. He forbade anyone to carry vessels through the temple.

17. And he taught them saying, "Is it not written, "My house shall be called a house of prayer for all nations?" But you have made it a den of thieves."

18. And the scribes and chief priests heard him, and they discussed how they might destroy him, but they were afraid to act because the crowd were greatly influenced by his teaching.

19. And when evening came he left the city.

20. And in the morning, as they passed by the fig tree, they saw that it was dried up from the roots.

21. And Peter, remembering what had taken place, said, "Master, look; the fig tree which you cursed is dried up."

22. In answering Jesus said to them, "Try to acquire the faithfulness of God;

23. For truly I tell you, you may command this mountain to remove from here and disappear into the

sea if, in your own hearts you judge not, but have the faithfulness of God. What you desire to take place will certainly take place if your will is in harmony with the will of God.

24. For the same reason I say, Whatever you request in your prayers shall be given you in proportion to the faithfulness of God which you have acquired.

25. And, while you pray, forgive those who have anything against you, so that your Father in heaven might forgive what he has against you.

26. For if you do not forgive others, neither will your Father in heaven forgive you."

27. And they came again to Jerusalem. And as he walked in the temple the chief priests and scribes and elders came to him,

28. And said to him, "By what authority do you do these things? Who gave you this authority?"

29. And Jesus said in reply to them, "I will ask one question of you. When you answer I will tell you by what authority I do these things.

30. The baptism of John, Was it authorized from heaven or from men?"

31. And they reasoned among themselves saying, "If we say, from heaven, he will say, Why then did you not believe him?"

32. But if we say, from men, then we will be in trouble with the people, for they all regard John as a prophet."

33. So in answer they said to Jesus, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I do these things."

## 12

AND he spoke to them in parables saying, "A certain man planted a

vineyard. He fenced it, and dug a wine press, and built a tower. Then he leased it to gardeners, and went away.

2. Then, in the fruit season, he sent a servant to collect what was due to him.

3. But they took him and beat him up, and sent him back with nothing.

4. And he sent another servant, But they struck him on the head with stones, insulting him, and sent him back with nothing.

5. And he sent another servant, but they killed him. He sent many others, and some they beat, and some they killed.

6. Then having a son of his own, his only beloved son, he sent him saying, "Surely they will have respect for my son."

7. But those gardeners said among themselves, "This is the heir to the vineyard, let us kill him and claim the inheritance."

8. So they took him and killed him and threw him out of the vineyard.

9. What do you think the Lord of the vineyard will do? He will come and destroy those men and give his vineyard to others.

10. Have you not read in the Scriptures, "The stone which the builders rejected has become the head of the corner?"

11. This is the Lord's work, and to us it is wonderful."

12. And they tried to arrest him, but were afraid of the crowd, for they knew that the parable he told was against them. Jesus left them and went his way.

13. And they sent some of the Pharisees to him, with some of the Herodians, for the purpose of catching a remark from him that they could use against him.

14. And coming to him they said,

"Teacher, we know you are true, and that you are fair to all men, for you are not influenced by the appearance of men, but teach the way of God with truth. Is it lawful to pay tribute to Caesar or not?"

15. Should we pay or should we not pay?" But he, knowing their hypocrisy, said to them, "Why do you tempt me? Let a coin be brought that I may see it."

16. And they brought him a coin, and he said, "Whose is this image and inscription?" And they said "Caesar's."

17. And in answering Jesus said to them, "Render to Caesar that which is Caesar's, and to God that which is God's." His answer left them wondering.

18. Then some of the Sadducees, who do not believe in the resurrection, came to him, and they questioned him saying,

19. "Teacher, Moses left instructions that if any brother should die and leave behind a wife, but no children, his brother should take his wife and raise up seed to his brother.

20. Now there were seven brothers. The first took a wife, and dying, left no seed.

21. And the second took her, and also died leaving no seed; and the third likewise.

22. And the whole seven did likewise, leaving no seed. Last of all the woman died.

23. Therefore, in the resurrection, when they all arise, whose wife shall she be, for she had been wife to all seven?"

24. Jesus answering said to them, "You err not knowing the Scriptures or the power of God.

25. For after the resurrection there shall be no marrying or giving in marriage, but they shall be as the angels of heaven.

26. But with regard to the dead which rise, have you not read in that part of the book of Moses concerning the bush, how God spoke to him saying, "I am the God of Abraham, of Isaac, and of Jacob?"

27. He is not the God of the dead, but of the living. You therefore greatly err."

28. Then one of the scribes who had heard the conversation and observed how well he answered, questioned him saying, "Which is the greatest of all the commandments?"

29. And Jesus answered him, "The greatest of all the commandments is, "Hear O Israel, the Lord our God is one Lord.

30. And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." This is the first commandment.

31. And the second, which is like it, is this, "You shall love your neighbour as yourself." There is no commandment greater than these."

32 The scribe replied, "You are right Teacher, having spoken the truth, for there is one God, and none other besides him.

33. And to love him with all the heart and with all the understanding, and with all the soul and with all the strength; and to love one's neighbour as one's self is better than all the burnt offerings and sacrifices."

34. And Jesus noting his intelligent answer said, "You are not far from the kingdom of God." Nobody dared to question him further.

35. And as Jesus taught in the temple he answered further, "How can the scribes say that Christ is the son of David?"

36. For David himself said under inspiration of the Holy Spirit, "The Lord said to my Lord, 'Sit at my right hand until I place your enemies, as a footstool, under your feet.'

37. David himself called him Lord. How then could he be his son?" The crowd listened to him gladly.

38. And as he taught he said to them, "Beware of the scribes who like to walk about in robes, and to be saluted in the market places.

39. They like the front seats in the synagogues, and the best seats at suppers.

40. But they devour the houses of widows and hide their deceitfulness with long prayers. They will receive special attention in the judgment."

41. Now Jesus sat down opposite the treasury box, and observed how the people threw in their offerings. Many who were rich gave large offerings.

42. But a poor widow, coming along, threw in only two small coins.

43. Jesus called his disciples to him and said to them, "I tell you truly that this poor widow has given more than any other of all these givers.

44. They have given a little out of their abundance, but she, of her poverty, has given all that she had, even her whole living.

### 13

AND as he went out of the temple one of his disciples said to him, "Teacher, notice these wonderful stones and buildings."

2. Jesus answered, "See these buildings? There shall not be left one stone upon another that shall not be thrown down."

3. And as he sat later, on the mount of Olives opposite the tem-



ple, Peter, James, John, and Andrew asked him privately,

4. "Tell us, when shall these things take place, and what shall be the sign that they are about to take place?"

5. And Jesus answered them saying, "Beware lest anyone mislead you,

6. For many will come in my name saying, "I am he," and will mislead many.

7. And when you hear of wars and rumours of wars, do not be disturbed, for these must occur, but they do not indicate the end.

8. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in various places, and famines and other troubles. These are but the beginning of your sufferings.

9. But be careful, for they will deliver you up to sanhedrins, and to synagogues. You will be beaten, and brought before governors and kings for my sake, to bear testimony to them;

10. For the gospel must be proclaimed first to all nations.

11. And whenever they arrest you and lead you away, do not worry beforehand about what you will say, nor compose your reply, but whatever the Spirit prompts you to say at the time, say it, for it is not you who speak, but the Holy Spirit.

12. And brother will betray brother to death, and the father the child. Children will rise up against their parents and put them to death.

13. And you will be hated by everyone because of my name, but he who endures to the end shall be saved.

14. Now when you see the abomination of desolation which Daniel spoke of, standing where it should

not stand, (may the reader understand this) then let those who are in Judea flee to the mountains.

15. And let him who is on the housetop not come down to enter the house to try to save anything from his house.

16. And let him who is in the field not return to where his things are kept, in order to get his coat.

17. It will be unfortunate for those who are expecting children, or are breast feeding their babies in those days.

18. And pray that your flight may not be in the winter.

19. For there shall be tribulation in those days, the like of which has never been seen, from the time when God created the world until now, and will never be again.

20. And if the Lord had not shortened these days, nobody could ever have been saved; but for the sake of the elect whom he has chosen, he has shortened those days.

21. Then if anyone says to you, "See, Christ is here," or "See, he is there," do not believe it.

22. For there will arise false Christs and false prophets, who will give you signs and wonders that will deceive, if possible, even the elect.

23. Take heed of what I say, and remember that I have foretold you all these things.

24. For in those days, after that tribulation, the darkening of the sun will occur, and the moon shall withhold its light.

25. The stars of the heavens shall begin falling out, and the heavenly powers shall be shaken.

26. Then shall they see the Son of man coming in the clouds with power and great glory;

27. For then he will send his angels, to gather his elect from the four winds, from the extremity of the earth to the extremity of heaven.

28. Now learn a parable from the fig tree. When its branches are tender, putting out leaves, you know that summer is near.

29. So also, when you see all these things occurring, know that it is near, right at the doors,

30. For truly I tell you, that this generation will not pass without all these things taking place.

31. My words shall never pass away even though the heavens and the earth should pass away.

32. But no one knows the day nor the hour, not even the angels of heaven, nor the Son. The Father only knows.

33. Be alert; watch and pray, for you do not know when the time will come.

34. As a man who is leaving the country, places in the hands of his servants the responsibility of caring for his house, gives them their respective duties and authority, and commands the caretaker to watch,

35. So I command you to watch, for you do not know when the master of the house will come - at evening, or midnight, or at the crowing of the cock, or in the morning.

36. If you fail to watch he might come suddenly and find you asleep.

37. I advise you therefore, as I advise everyone, to watch."

#### 14

IT was only two days before the passover and the feast of unleavened bread; and the chief priests and scribes were trying, by deceitful means, to ensnare Jesus, that they might kill him.

2. But they said, "We dare not do this during the feast, for the people may rise against us."

3. Jesus was in Bethany, and while reclining at the table in the house

of Simon the leper, a woman came in with an alabaster flask of pure ointment of nard - very costly - and having broken the flask, she poured it onto his head.

4. Some present were most indignant, and said among themselves, "Why should this ointment be thus wasted?"

5. It might have been sold for a great sum of money, and the proceeds given to the poor." They murmured thus against her.

6. But Jesus said, "Let her alone. Why do you offend her? She has done a good work for me.

7. For you will always have the poor with you, and you can help them whenever you like, but you will not always have me.

8. She has done the best she could do. She has anointed my body for my burial before I die.

9. Truly I tell you, whoever preaches the gospel, everywhere in the world, will tell of what this woman has done and thus perpetuate the memory of her."

10. And Judas Iscariot, one of the twelve, went out to the chief priests to plan to help them ensnare Jesus.

11. And when they heard him they rejoiced, and promised to reward him with money. From then on he looked for an opportunity to place him in their hands.

12. And on the first day of unleavened bread, when they killed the passover lamb, his disciples asked him, "Where would you like us to prepare the passover supper?"

13. And he sent out two disciples, saying to them, "Go into the city, and you will meet a man carrying a pitcher of water; follow him;

14. And when he enters a house, say to the master of that house, "The Teacher says, show us the guest chamber, in which I might

eat the passover with my disciples."

15. And he will show you a large upper room, furnished and ready. There make preparations for us."

16. The disciples went into the city as directed, and found things as he had said. They prepared the passover.

17. And when evening came, he went there with the twelve,

18. And while they were reclining and eating, Jesus said, "Truly I tell you that one of you who eats with me will betray me."

19. And they were hurt, and began to ask him one by one, "Is it I?" "Is it I?"

20. But he answered, "It is the one of you who will dip with me in the dish.

21. The Son of man must indeed go, as it has been written that he will, but woe to that man by whom he is betrayed. It would have been better for him if he had not been born."

22. And as they were eating, Jesus took bread and having blessed it, he broke it and gave to them saying, "Take eat, this is my body."

23. Then he took the cup, and after giving thanks, gave it to them and they all drank of it.

24. And he said to them, "This is my blood of the new covenant which is poured out for many.

25. Truly I tell you that I will not drink any more of this fruit of the vine, until the day when I drink it again in the kingdom of God."

26. Then, after singing a hymn, they went out to the mount of Olives.

27. And Jesus said to them, "You will all be offended because of me this night, for it is written, "I will smite the shepherd and the sheep will be scattered."

28. But after I have risen I will go before you into Galilee."

29. Peter said to him, "Though all the rest might be offended because of you, I will never be offended."

30. But Jesus said to him, "Truly I tell you that this very night, before the cock crows twice you will deny me thrice."

31. But he emphatically said repeatedly, "If I should have to die with you, I still would not deny you." The others all said the same.

32. Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray."

33. And taking Peter and James and John with him, he walked on, under great mental stress and deeply depressed.

34. And he said to them, "My mind is weighed down with sorrow, even to the point of death; stay here and watch."

35. Then after going forward a little, he fell to the earth and prayed that if possible, the burden of the hour might be taken from him,

36. Saying, "Abba, Father, all things are possible to you. Take away this cup from me. But nevertheless, I do not want my will, but yours to be done."

37. And he came and found them sleeping, and said to Peter, "Simon, why do you sleep? Can you not watch with me one hour?"

38. Watch and pray lest you be tempted. The spirit indeed is willing, but the flesh is weak."

39. And again he went away and prayed after the same manner,

40. And on returning, found them asleep again, for they were very tired. They did not know how to answer him

41. And the third time he said to them, "Sleep on now. Have a good rest. It is all over. The time has arrived when the Son of man is delivered into the hands of sinners.

42. Rise up. Let us go; for he who is betraying me is drawing near."

43. And immediately as he spoke, Judas appeared, one of the twelve, and with him a great crowd with swords and staves, sent by the chief priests and the scribes and the elders.

44. Now he who betrayed him had given them a sign saying, "The one that I shall kiss is he, seize him, and lead him safely away."

45. And coming immediately to Jesus he said, "Master, Master," and ardently kissed him.

46. And they laid their hands on him, seizing him.

47. But a certain one of those standing near, having a sword drew it and struck the servant of the high priest, cutting off his ear.

48. And Jesus said to them, "Have you come against me as you would against a robber, to take me with swords and staves?"

49. Every day I have been with you, teaching in the temple, and you did not seize me. But this is done that the Scriptures might be fulfilled."

50. Then all his disciples left him and fled.

51. And a certain young man who was following him, had only a linen cloth about his body; and the young men seized him.

52. But he left the linen cloth in their hands and escaped naked.

53. And they led Jesus away to the high priest, who called together all the chief priests and the elders and the scribes.

54. And Peter, following afar off, entered the court of the high priest, sitting with the officers he warmed himself at the fire.

55. The chief priests and the whole sanhedrin tried to find some reason to put Jesus to death but could not find any,

56. For although many false reasons were given, they did not agree.

57. Then some one rose up and gave a false testimony saying,

58. We heard him say, "I will destroy this temple made with hands, and in three days will build another not made with hands."

59. Even on this point their evidences conflicted.

60. Then the high priest stood up in the midst of them and questioned Jesus saying, "Have you nothing to answer to these who testify against you?"

61. But he was silent answering nothing. Again the high priest asked, "Are you the Christ, the Son of the blessed One?"

62. Jesus said, "I am, and you shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven."

63. The high priest tore his robe and said, "What need do we have of further witnesses?"

64. You have heard his blasphemy. What is your verdict?" They all condemned him as worthy of death.

65. And some began to spit upon him. They blindfolded him and struck him saying, "Prophecy who struck you." The officers slapped him with the palms of their hands.

66. As Peter stood in the court below, one of the high priest's maids came by,

67. And saw Peter warming himself. She looked at him and said, "You were with Jesus the Nazarene."

68. But he denied it saying, "I do not understand what you say." And he went into the porch, and a cock crew.

69. But the maid saw him again and said to those who stood by, "This is one of them."

70. And again he denied. Then a

little later the bystanders said to Peter, "Surely you are one of them, for not only are you a Galilean, but your speech gives you away."

71. Then he began to curse and to swear, "I do not know this man of whom you speak."

72. And for the second time a cock crew, and Peter remembered the words of Jesus, "Before the cock crow twice you will deny me thrice," and when he realized what he had done, he gave way to tears.

## 15

EARLY in the morning, a council consisting of the chief priests, the elders, the scribes, and the entire sanhedrin, had Jesus bound and delivered to Pilate.

2. And Pilate questioned him asking, "Are you the King of the Jews?" In answer Jesus said, "You say it."

3. And the chief priests stressed the urgency of their accusations.

4. So Pilate questioned him further, asking, "Have you no more than this to say? See how many things they accuse you of."

5. But Jesus did not reply to these accusations, and Pilate was amazed.

6. Now it was Pilate's custom, at the festal season, to release one prisoner whom the people might select.

7. There was a man called Barabbas who was imprisoned for having incited others to resist authority, and who, in the course of this resistance had committed murder.

8. The crowd began calling out, begging Pilate to favour them as he always did at this time.

9. And Pilate asked, "Would you like me to release to you the King of the Jews?"

10. For he was aware that the chief priests had delivered Jesus up be-

cause they were envious of him.

11. But the chief priests incited the crowd to call for the release of Barabbas rather than Jesus.

12. Pilate then further asked, "What then shall I do with him whom you call King of the Jews?"

13. And they cried out, "Crucify him."

14. "Why?" asked Pilate, "What evil has he done? But they cried out all the more, "Crucify him."

15. And Pilate, in order to please the crowd, released Barabbas, and after having had Jesus scourged, handed him over to be crucified.

16. So the soldiers led him away to the court called the Praetorium, and called their whole company together.

17. They dressed him in purple, and crowned him with a platted crown of thorns.

18. And they began to salute him saying, "Hail, King of the Jews."

19. And they struck his head with a staff, and spat on him, and bowing the knee did him homage.

20. And after thus mocking him, they removed the purple, replaced his clothing, and led him away to be crucified.

21. Now Simon of Cyrene, a stranger who had just come in from the country, the father of Alexander and Rufus, was passing at the time; so they compelled him to carry the cross,

22. And they led him to Golgotha, a name which means "the place of a skull."

23. And they gave him a mixture to drink containing myrrh and wine, but he would not take it.

24. Then, after crucifying him they divided up his clothing among themselves, casting lots to determine what each should take.

25. It was the third hour when they crucified him.

26. And the inscription which stated his accusation was worded, "The King of the Jews."

27. And with him two robbers were crucified, one at his right hand, and one at his left.

28. Thus was fulfilled the Scripture which says, "And he was classified with the law breakers."

29. And those who passed by jeered at him. They shook their heads and said, "Ha ha, you who can destroy the temple and build it in three days,

30. Save yourself and come down from the cross."

31. The chief priests also mocked in much the same way, and so did the scribes, saying, "He saved others but cannot save himself.

32. If he be the Christ the King of Israel, let him come down from the cross, that we may see and believe." And those who were crucified with him also reproved him.

33. At the sixth hour darkness spread over all the land until the ninth hour.

34. And at the ninth hour Jesus cried loudly saying, "Eloi, Eloi, lama sabacthani." This means, "My God, My God, why have you forsaken me?"

35. And some who were standing near heard and said, "Listen, he calls for Elijah."

36. One of them took a sponge, dipped it in vinegar, and placed it on a rod for him to drink saying, "Let us see if Elijah will come to take him."

37. Then Jesus uttered a loud cry and breathed his last.

38. And the veil of the temple was torn in halves from the top to the bottom.

39. And the centurion who stood near, when he heard him cry and saw him die said, "Truly this man was the Son of God."

40. And there were some women looking on from a distance, among whom were Mary the Magdalene, and Mary the mother of James the less, and of Josès and Salome.

41. These had followed him in Galilee and served him there. There were many others also who had come up with him to Jerusalem.

42. And when the evening came, as it was the preparation, that is, the day before the Sabbath,

43. Joseph of Arimathea, an honourable counsellor who was also himself waiting for the kingdom of God, boldly went to Pilate and requested the body of Jesus.

44. Pilate was amazed to hear that he was already dead, so calling a centurion he asked concerning it.

45. And when the centurion confirmed that Jesus was dead, he granted Joseph the body.

46. Joseph took the body of Jesus down, wrapped him in a linen cloth which he had procured, and laid him in a tomb which was hewn out of a rock, and rolled a stone to cover the door of the tomb.

47. And Mary the Magdalene, and Mary the mother of Josès noted the place where he was laid.

## 16

AND when the Sabbath had passed, Mary the Magdalene, and Mary the mother of James and Salome, brought spices with which to anoint him.

2. And very early on the first day of the week, they came to the tomb at sunrise.

3. And they questioned among themselves as to how the stone could be rolled away from the door of the tomb.

4. But when they arrived they found that it had been rolled away, and they were amazed, for it was very heavy.

5. On entering the tomb they saw a young man sitting on the right, clothed in white, and they were afraid.

6. But he said to them, "There is no need to be afraid. Jesus of Nazareth whom you seek and who was crucified, is not here. He has risen. You can see where he was lying.

7. Go and tell his disciples and Peter that he will meet them in Galilee. There you will see him as he told you."

8. They ran from the tomb, frightened and trembling. They were too much afraid to speak to anyone.

9. Now Jesus, having risen early on the first day of the week, first appeared to Mary the Magdalene, from whom he had cast out seven devils.

10. And she, as she went, told those who had been with him and were mourning and weeping.

11. And when they heard that he was alive, and that she had seen him, they did not believe it.

12. But after this he appeared to two of them, in another form, as they walked into the country.

13. And when they told the rest, neither would they believe.

14. Afterwards he appeared to the eleven as they reclined at table, and he reproved their unbelief and hardness of heart for not believing those who had seen him.

15. And he said to them, "Go into all the world and preach the gospel to every creature.

16. He who pledges loyalty and is baptized shall be saved, while he who remains disloyal shall be condemned.

17. And those who are faithful shall do many wonders in my name. They will cast out demons and speak in new languages.

18. They will take up serpents, and if they drink anything poisonous, it will not injure them. They shall lay their hands on the infirm and they shall be made strong."

19. After speaking to them the Lord was taken up into heaven, where he sat at the right hand of God.

20. And they went forth preaching everywhere, the Lord working with them, confirming the word by many wonderful signs.

## The Gospel According to LUKE

### 1

MY Dear Theophilus, Seeing that many have written about those matters concerning the Word, and these reports have been fully believed,

2. For those who delivered them, assured us that the information came from eye witnesses and attendants of the Word from the beginning.

3. And seeing that I have been accurately acquainted with all these things from the first, I thought it wise that I record for you what I have seen,

4. That you might know for certain the facts relating to those things of which you have heard.

5. In the days of Herod, king of Judea, there was a certain priest named Zacharias. He was of the course of Abia, and his wife, whose name was Elizabeth, was of the daughters of Aaron.

6. They were both upright before God, doing his commandments blamelessly.

7. They had no children, for Elizabeth was barren, and they were both advanced in years.

8. Now it happened that in performing the priestly duties of his course,

9. According to the custom, it was his task to burn incense after having entered the temple of the Lord.

10. And while the congregation of the people were outside praying at the hour of incense,

11. An angel of the Lord appeared to him standing at the right hand of the altar of incense.

12. On seeing him Zacharias was troubled and afraid.

13. But the angel said to him, "Do

not be afraid Zacharias, because your prayer has been heard, and your wife Elizabeth shall give birth to a son, and you shall call his name John.

14. He shall be your joy and your exultation, and his birth will bring rejoicing to many;

15. For he shall be great in the eyes of the Lord. He shall in no wise drink wine or strong drink, and he shall be filled with the Holy Spirit even from his mother's womb.

16. And he shall turn many of the sons of Israel to the Lord their God.

17. And he shall go forth before God in the spirit and power of Elijah, turning the hearts of the fathers to the children, and of the disobedient to the wisdom of the righteous, that he might make ready a people prepared for the Lord."

18. And Zacharias said to the angel, "By what sign shall I know this, for I am an old man, and my wife too, is well advanced in years?"

19. The angel replied, "I am Gabriel who stand before God, and I was sent to tell you this good news.

20. You shall remain silent, unable to speak, until the day that this event takes place, because you doubted my words which shall be fulfilled in due course."

21. Outside the temple the people were expecting Zacharias, and they wondered why he was delayed so long.

22. And when he came out, and was unable to speak, they realized that he had been given a vision in the temple, for he made signs to



them but said nothing.

23. And when his term of service was completed, he returned home to his house.

24. In these days Elizabeth his wife conceived. She kept herself hidden for five months, saying,

25. "The Lord has done this to me, favouring me, that I might not be humiliated before men."

26. Now in the sixth month, the angel Gabriel was sent by God to a city of Galilee named Nazareth,

27. To a virgin who was engaged to a man named Joseph, of the house of David. The virgin's name was Mary.

28. And when the angel came to her he said, "Greetings, you favoured one. The Lord is with you, and has selected you from among all women."

29. But seeing him, and hearing his words made her afraid, and as she was pondering over the meaning of this

30. The angel said, "Do not be afraid Mary, for God has selected you,

31. And now you will conceive and bear a son, and you will call his name Jesus.

32. He will be great, and will be called the Son of the Highest, and the Lord will give him the throne of his father David,

33. And he will reign over the house of Jacob for ever, for his kingdom shall never end."

34. "But," said Mary to the angel, "How can this be, since I am still a virgin?"

35. The angel answered, "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you, so that the holy child you bear shall be called the Son of God.

36. And let me tell you, Elizabeth your relative has also conceived a

son in her old age, and this is the sixth month with her who was regarded as barren;

37. For nothing is impossible with God."

38. And Mary said, "I am but the maidservant of the Lord. May it be to me as you say." And the angel left her.

39. Mary very soon made herself ready and went as quickly as she could into the hill country, to a city of Judah,

40. Where she entered the house of Zacharias and greeted Elizabeth.

41. And it happened that when Elizabeth heard Mary's greeting, the babe jumped in her womb, and Elizabeth, under the influence of the Holy Spirit

42. Cried out with a loud voice and said, "Chosen have you been, of all women, and chosen is the fruit of your womb.

43. Why should I be thus honoured by a visit from the mother of my Lord?

44. For when I heard your words of greeting, the babe which I carry jumped for joy in my womb.

45. Happy indeed is she who believes, for what the Lord has told you will surely be fulfilled."

46. Then Mary said, "My soul magnifies the Lord,

47. And my spirit exults in God my Saviour,

48. For he has observed the humility of his maidservant, and henceforth all generations will regard me as his chosen.

49. For the mighty One has done great things for me. Holy is his name.

50. His mercy extends from generation to generation to those who fear him.

51. His arm is strong to save, and to scatter those who are proud in the thoughts of their hearts.

52. He puts down rulers from their thrones, and exalts the lowly.

53. The hungry has he filled with good things, and the rich has he sent away empty.

54. He has helped Israel his servant to remember his mercy.

55. In what he said to our fathers, to Abraham, and his seed for ever."

56. Mary remained in the home of Elizabeth for about three months before returning to her own house.

57. Now when the time came for Elizabeth to have her baby she bore a son.

58. And when the neighbours and her relatives heard of this, they rejoiced and praised God with her.

59. Now it happened that when they came to circumcise the little child on the eighth day, the people wanted to name him Zacharias after his father,

60. But his mother said, "No, he shall be called John."

61. And they said to her, "But no one of your relatives is called by this name."

62. Then by signs they asked his father what he would like to have the baby called,

63. And after he had asked them to bring him a writing tablet he wrote, "John is his name." This surprised them all.

64. Then immediately the mouth of Zacharias was opened, and his tongue released, and he began to praise God.

65. A sense of awe fell upon all who dwelt in that district. It was spoken of throughout all the hill country of Judea.

66. All who heard of it stored it in their memories, asking themselves, "What kind of child will this be?" The hand of the Lord was with him.

67. And Zacharias his father, filled with the Spirit, prophesied saying,

68. "Praised be the Lord the God of Israel, because he has remembered his people and works for their redemption.

69. He has raised up a horn of salvation for us in the house of David his servant.

70. As he has spoken through the mouths of his holy prophets since time began,

71. Bringing salvation from our enemies, and from the hands of those that hate us;

72. To fulfil the mercy promised to our fathers, and to remember his holy covenant,

73. And the oath which he swore to Abraham our father, to give us

74. Salvation from the hand of our enemies, that, without fear, we might be able to serve him,

75. In holiness and in deeds of righteousness before him all the days of our lives.

76. And you, little child, shall be called a prophet of the Most High, for you shall go before the face of the Lord to prepare his ways,

77. To bring a knowledge of salvation to his people in his remission of their sins,

78. Through the depth of the compassion of our God, in that the day spring from on high has visited us;

79. To shine upon those who are in darkness, sitting in the shadow of death, to direct our feet in the way of peace."

80. And the little child grew and became strong in spirit, and he was in the desert until the day when he appeared in Israel.

## 2

IN those days a decree was made by Caesar Augustus requiring all people to be registered.

2. This registration was introduced when Cyrenius was the governor of Syria.

3. Everyone went to the town of his birth to be registered.  
 4. Hence Joseph went from Galilee, from the city of Nazareth, to Judea, to a city of David called Bethlehem. This he did because he was of the house and family of David.  
 5. And he wished to register himself with Mary, his betrothed wife, who was almost due to give birth to a child.  
 6. Now while they were there her term expired,  
 7. And she gave birth to her first child, and wrapped him in swaddling clothes, and, because there was no room in the inn, she laid him in a manger.  
 8. In that same district were some shepherds, living in the open, and watching over their flocks during the night.  
 9. To them an angel of the Lord appeared, and the glory of the Lord shone around them, so that they were very much afraid,  
 10. And the angel said to them, "Do not be afraid, for I have very joyful news for you and all the people;  
 11. Today, in the city of David, Christ the Saviour was born.  
 12. And this is a sign whereby you shall recognize him. You shall find him wrapped in swaddling clothes, and lying in a manger."  
 13. Then suddenly a vast host of heavenly beings appeared, praising God, and saying,  
 14. "Glory be to God in heaven, and peace and happiness be in men on earth."  
 15. Now when the angels vanished again, the shepherds said to one another, "Let us go, at least as far as Bethlehem, that we may confirm what the Lord has revealed to us."  
 16. So they came in haste, and found both Mary and Joseph, and

also the baby lying in the manger.  
 17. And having seen this, they spread the news of what the angels had revealed to them concerning the little child.  
 18. And those who heard were amazed at what the shepherds told them.  
 19. But Mary remembered all these sayings, and pondered them in her heart.  
 20. The shepherds eventually returned, glorifying and praising God for what they had seen and heard, and for having revealed this to them.  
 21. And when the eight days leading to circumcision were completed, they called his name Jesus, the name which the angel had given before his conception.  
 22. Then, when the days of purification, according to the laws of Moses, were completed, they brought him to Jerusalem to present him to the Lord.  
 23. For it is written in the law of the Lord that every first born male shall be dedicated to the Lord.  
 24. And that an appropriate sacrifice must be offered in harmony with the law. In this case, a pair of turtle doves, or two young pigeons would be suitable.  
 25. Now there was a man in Jerusalem named Simeon. He was a just and devoted man, who waited for the consolation of Israel. He was filled with the Spirit of God.  
 26. To him the Spirit revealed that he should not see death without first seeing the Lord's Christ.  
 27. Now he came, by the Spirit, into the temple, and when the parents of Jesus brought the little child in, that they might do according to the law,  
 28. He took him into his arms, and, praising God, said,  
 29. "You may let your servant go

now, O Master, in peace, in harmony with your word,

30. For my eyes have seen your salvation

31. Which you have planned for all peoples;

32. A light to enlighten the Gentiles, and to bring glory to your people Israel."

33. Joseph and the mother of Jesus pondered over these words that were spoken by him.

34. And Simeon blessed them and said to Mary his mother, "This child is destined for the falling and for the standing up of many in Israel, and to be a sign of warning.

35. And you also shall feel a sword pierce your soul. By him the secrets of many hearts will be revealed."

36. And there was a prophetess called Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years. She had lived with a husband,

37. And was now a widow of about eightyfour. She did not leave the temple, where with fastings and prayer she served day and night.

38. Coming in at this hour she praised the Lord, and spoke of him to all those of Jerusalem who are waiting for redemption.

39. And when they had completed doing all that the law required, they returned to Galilee, to the city of Nazareth.

40. And the little child grew and became strong in spirit, increasing in wisdom; and the grace of God was upon him.

41. Now every year his parents went to Jerusalem to attend the passover.

42. And when he was twelve years old they went up to Jerusalem to the feast as was their custom.

43. And when the days were completed, they returned, but the

child Jesus remained behind in Jerusalem, unbeknown to Joseph and his mother,

44. Who, supposing him to be in the company, went a day's journey. But when they sought him among their relatives and acquaintances,

45. And did not find him, they returned to Jerusalem in search of him.

46. After three days they found him, sitting in the temple in the midst of the teachers, both hearing them and asking them questions.

47. And all who heard him were amazed at his understanding, and his answers.

48. And when they saw him, they were astonished, and his mother said to him, "My child, why have you done this to us? Your father and I have been searching for you, and have been greatly distressed."

49. And he said to them. "Why did you seek me? Don't you understand that I have a responsibility to represent my Father?"

50. But they did not understand his words.

51. And he went with them to Nazareth, and was subject to them.

And his mother kept all these things, pondering them in her heart.

52. And Jesus progressed in wisdom and in stature, and in love toward God and man.

### 3

NOW in the fifteenth year of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and Philip his brother was tetrarch of Iturea, and Lysanius of Abilene was tetrarch of the region of Trachonitis, 2. When Annas and Caiphas occupied the position of high priest -

then the word of God came upon John the son of Zacharias in the wilderness.

3. And he went throughout all the country around the Jordan, proclaiming the baptism of repentance for the remission of sins;

4. As it is written in the book of Isaiah the prophet, "The voice of one crying in the wilderness, Prepare the way of the Lord. Make his paths straight.

5. Every ravine must be filled up, and every mountain levelled off. The crooked paths must be made straight, and the rough ways made smooth.

6. For all people must see the salvation of God."

7. To the crowds who came out to be baptized by him he said, "You sons of serpents, who has warned you to flee from the wrath that is coming?

8. Therefore produce fruits in harmony with your repentance, instead of saying to yourselves, "We have Abraham as our father." For I tell you that God is able, from these stones, to raise up children to Abraham.

9. Already the axe is being applied to the root of the trees. Every tree that fails to produce good fruit will be cut down and cast into the fire."

10. And the crowds asked him saying, "What then shall we do?"

11. And he answered, "He that has two coats, let him give to him that has none; and he that has food, let him likewise give."

12. There came some tax gatherers to be baptized, who said to him, "Teacher, what shall we do?"

13. And he said to them, "Exact no more than what is appointed to you to collect."

14. And those who were soldiers asked him, "And what shall we

do?" And he said to them, "Do not oppress or accuse anyone falsely, and be content with the wages paid you."

15. But as the people were expecting the Christ, and were questioning in their hearts whether John were he or not,

16. John answered them all saying, "I indeed baptize you with water, but he who is coming is greater than I, for I am not worthy to loosen the thongs of his sandals. He will baptize you with the fire of the Holy Spirit.

17. For in his hand is the winnower's fan, and he will thoroughly purge his floor, gathering the wheat into the granary, and burning up the chaff with unquenchable fire."

18. With these, and many other exhortations, he preached the gospel to the people.

19. But Herod the tetrarch, having been reproved by him concerning Herodias, the wife of his brother Philip; and concerning other evils which he had done,

20. Added yet another evil to his list by shutting up John in the prison.

21. Now it happened that when many had been baptized, and when Jesus too had been baptized and had prayed, that the heaven was opened,

22. And the Holy Spirit came down in the bodily form of a dove which rested upon him, and a voice from heaven said, "You are my Son, my Beloved. In you I find delight."

23. Now Jesus was, at this time, about thirty years of age, and was generally believed to be the son of Joseph, of Heli,

24. Of Matthat, of Levi, of Melchi, of Janna, of Joseph,

25. Of Mattathias, of Amos, of

Nahum, of Esli, of Naggai,  
 26. Of Maath, of Mattathias, of  
 Semein, of Josech, of Joda,  
 27. Of Joanan, of Rhesa, of Zerub-  
 babel, of Shealtial, of Neri,  
 28. Of Melchi, of Addi, of Cosam,  
 of Elmadam, of Er,  
 29. Of Joshua, of Eliezer, of Jor-  
 im, of Matthat, of Levi,  
 30. Of Simeon, of Judah, of Jos-  
 eph, of Jonam, of Eliakim,  
 31. Of Melea, of Menna, of Matta-  
 tha, of Nathan, of David  
 32. Of Jesse, of Obed, of Boaz, of  
 Salmon, of Nahshon,  
 33. Of Amminadab, of Arni, of  
 Hezron, of Perez, of Judah,  
 34. Of Jacob, of Isaac, of Abra-  
 ham, of Terah, of Nahor,  
 35. Of Serug, of Reu, of Peleg, of  
 Eber, of Shelah,  
 36. Of Cainan, of Arphaxad of  
 Shem, of Noah, of Lamech,  
 37. Of Methusalah, of Enoch, of  
 Jared, of Mahalaleel, of Cainan,  
 38. Of Enos, of Seth, of Adam,  
 of God.

## 4

AND Jesus filled with the Holy  
 Spirit, returned from the Jordan  
 and was led by the Spirit into the  
 wilderness,

2. Where for forty days he was  
 tempted by the devil. In these  
 days he ate nothing, and when  
 they ended he hungered.

3. And the devil said to him, "If  
 you are the Son of God, tell this  
 stone to become bread."

4. And Jesus answered him saying,  
 "It is written, Man shall not live  
 by bread alone, but by every word  
 of God."

5. Then, leading him up into a  
 high mountain the devil showed  
 him all the kingdoms of the habit-  
 able world in a moment of time.

6. And the devil said to him, "I  
 will give you all the authority and

dominion over these; for it has  
 been given to me, and I can give  
 it to whom I wish;

7. All will be yours if you will  
 worship me."

8. In answering him Jesus said,  
 "Get behind me Satan, for it is  
 written, "You shall worship the  
 Lord your God, and him alone  
 shall you serve."

9. And he led him to Jerusalem,  
 and set him on the edge of the  
 temple roof, and said to him, "If  
 you are the Son of God, prove it  
 by casting yourself down;

10. For it is written that he will  
 give his angels charge over you to  
 keep you,

11. And that they will bear you  
 up in their hands lest you strike  
 your foot against a stone."

12. Jesus answering him said, "It  
 has been said, "You shall not  
 tempt the Lord your God."

13. And having finished all these  
 temptations, the devil left him  
 for the time being.

14. And Jesus returned in the  
 power of the Spirit to Galilee,  
 where a rumour quickly spread  
 through the country concerning  
 him.

15. And as he taught in their syn-  
 agogues, his superiority was recog-  
 nized by all.

16. And he came to Nazareth  
 where he had been brought up,  
 and as his custom was he went  
 into the synagogue on the Sab-  
 bath day, and stood up, prepared  
 to read.

17. And they gave him the book  
 of Isaiah the prophet, and having  
 unrolled it, he found the place  
 where it says,

18. "The Spirit of the Lord is  
 upon me, and has anointed me to  
 preach the gospel to the poor. He  
 has sent me to heal the broken  
 hearted, and to proclaim deliver-

ance to the captives, the recovery of sight to the blind, and the releasing of those who are oppressed; 19. To proclaim the acceptable year of the Lord."

20. Then, having rolled up the book, he delivered it to the attendant and sat down; and the eyes of all those in the synagogue were fixed upon him.

21. Then he began to teach them saying, "Today is this prophecy fulfilled in your ears."

22. And they all heard what he said, and were impressed by the gracious words which came from his mouth; and they said, "But is not this the son of Joseph?"

23. He said to them, "Surely you will quote me this proverb, 'Physician, heal thyself. Those things that we have heard that you have done in Capernaum, do those things also here in your own country.'"

24. But he said, "Truly I tell you that no prophet is acceptable in his own country.

25. In truth I say to you that there were many widows in Israel in the days of Elijah when the heavens were shut up for three months, and there was a severe famine over the land,

26. But to none of them was Elijah sent - only to Sarepta of Sidonia - this certain widow woman.

27. And there were many lepers in Israel in the time of Elisha the prophet, but none were cleansed except Naaman the Syrian."

28. On hearing these things all in the synagogue were filled with indignation;

29. They jumped up from their seats to cast him out of the city. They led him to the brow of the mountain upon which the city was built, intending to throw him over the cliff;

30. But he passed through their midst and went away.

31. And he went to Capernaum, a city of Galilee, and began teaching them every Sabbath.

32. And his teaching astonished them, for there was authority in his words.

33. And there was a man in the synagogue, possessed by an unclean spirit, who cried out loudly, 34. Saying, "Ah, what is to happen to us and to you, Jesus of Nazareth? Have you come to destroy us? I know who you are O holy One of God."

35. But Jesus rebuked him saying, "Hold your peace and come forth out of him." And after throwing him into the midst of them, the demon came out without having hurt him.

36. And all the people were amazed, and said to one another, "What kind of person is this, for with both authority and power he commands the unclean spirits and they obey?"

37. And a rumour about him went forth into all parts of the surrounding country.

38. From the synagogue he went to the house of Simon, whose mother-in-law was suffering from a severe fever. They asked Jesus if he could do something for her.

39. Standing over her he rebuked the fever so that it left her. She rose immediately and commenced to serve them.

40. And when the sun had set, all those who had sick folk, suffering from various diseases, brought them to him, and he, after laying his hands upon them, healed them.

41. And many demons also went out from many people, crying as they did so, "You are the Christ the Son of God." Jesus rebuked them for this, commanding them

not to speak saying they knew him to be the Christ.

42. And when it was day, he went out into a deserted place, but the crowds sought him, and attempted to prevent him from leaving them.

43. But he said to them, "I must preach the gospel of the kingdom of God to other cities. For this purpose have I been sent."

44. And he preached in the synagogues of Galilee.

## 5

NOW it happened that the crowd pressed on him to hear the word of God, as he stood by the lake of Gennesaret,

2. And seeing two ships standing by the lake, empty, for the fishermen had left them in order to wash their nets,

3. He stepped into one which belonged to Simon, and asked that it be pushed out from the land a little. Then sitting down, he taught the crowd from the ship.

4. And when he finished speaking, he said to Simon, "Take the boat out into the deep, and let down your nets for a haul."

5. But Simon, answering said, "Master, we have worked all night and caught nothing. However, because you say so, I will let down the net."

6. And having done this they enclosed a large shoal of fish, so that the net began to break up.

7. They beckoned to their partners of the other ship, calling them to come and help them; and they did so, and filled both ships to the point of danger.

8. And when Simon saw this, he fell at the knees of Jesus saying, "Leave me O Lord, for I am a sinful man."

9. For he was overcome with astonishment, as were all who were

with him, at the haul of fish that they had taken.

10. And similarly also were James and John the sons of Zebedee who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you shall be catching men."

11. And when they had brought their ships to land, they left everything and followed him.

12. And it happened that while he was in one of the cities, that a man stricken with leprosy appeared, and, seeing Jesus, he fell upon his face and pled with him saying, "Lord, if you will you are able to make me clean."

13. And Jesus stretched out his hand and touched him saying, "I will, be you clean." And immediately the leprosy vanished.

14. And he commanded him to tell no man, but to go and show himself to the priest, and to offer for his cleansing that which Moses had commanded as a witness to them.

15. But reports of this spread further and further, and soon great crowds were coming to hear him, and to be healed by him of their maladies.

16. But he retired to a quiet area to pray.

17. Now one day, when he was teaching, there were some Pharisees and teachers of the law sitting near. People had come out of the villages of Galilee and of Judea and from Jerusalem; and the power of the Lord was there to heal them.

18. And upon a couch, carried by men, was seen a paralytic. They were trying to bring him in before him.

19. And finding no other way, because of the crowd, they climbed up onto the house-top, and let him down through the tiles, upon



his couch, before Jesus.

20. When Jesus saw their faithfulness, he said to him, "Man, your sins are forgiven you."

21. And the scribes and Pharisees began to reason saying, "Who is this who speaks blasphemy? Can anyone forgive sins but God alone?"

22. But Jesus knew how they were reasoning, and asked them, "Why do you reason thus in your hearts?"

23. Is it easier to say, "Your sins be forgiven you," or to say, "Arise and walk?"

24. But in order that you may know that the Son of man has authority on earth to forgive sins, note this." And he said to the paralysed man, "I say to you, Arise, take up your couch and go to your house."

25. And immediately he stood up before them all, and, taking up the bed on which he had been lying, he went off to his house praising God.

26. And all the people were seized with amazement, and in great awe glorified God saying, "We have seen incredible things today."

27. After this he went out and he noticed a taxgatherer by the name of Levi, sitting at the taxation office, and he said to him, "Follow me."

28. And leaving everything he rose up and followed him.

29. Now Levi arranged a great gathering for him in his house. Many taxgatherers and others came, and reclined there at the tables.

30. But the scribes and Pharisees murmured, saying to the disciples, "Why do you eat and drink with taxgatherers and sinners?"

31. Jesus answered their question, saying to them, "Those who are healthy do not need a doctor -

only those who are sick.

32. I have not come to call the righteous to repentance - only the sinners."

33. Then they asked, "Why do the disciples of John, and also the Pharisees, fast often and pray often, while your disciples eat and drink?"

34. And he said to them, "Are the sons of the bride chamber required to fast while the bridegroom is with them?"

35. The time will come when the bridegroom shall be taken away from them. Then in those days they will fast."

36. And he spoke a parable to them saying, "No one sews a piece of new material onto an old garment, for it is apt to tear the garment, and also because it does not match.

37. And no one puts new wine into old skins, for the new wine will burst the skins, and the wine also will be lost.

38. But new wine must be put into new skins that both may be preserved together.

39. And no one, after drinking old wine, immediately desires new, for he says the old is better."

## 6

NOW it happened on a certain Sabbath - the first of two - that he walked through the corn fields, and his disciples plucked the ears, and, after rubbing them in their hands, ate the corn.

2. But some of the Pharisees said to them, "Why do you break the law by doing on the Sabbath that which the law forbids?"

3. In answering them Jesus said, "Have you not read of David, when he and his men were hungry,

4. How he entered the house of God and took the loaves of show

bread, eating himself and giving also to those who were with him to eat that which it is only lawful for the priests to eat?"

5. And he said further, "The Son of man is Lord also of the Sabbath."

6. Now it happened on the other Sabbath that he entered the synagogue and taught; and there was a man there whose right hand was withered.

7. And the scribes and Pharisees were watching him, to see if he would heal on the Sabbath, that they might have something of which to accuse him.

8. But he knew their way of thinking, and he said to the man with the withered hand, "Stand up and come out here in front." And he did so.

9. Then Jesus said to them, "Let me ask you, is it lawful, on the Sabbath day, to do good or to do evil. To give life or to destroy it?"

10. And after looking around on them all, he said to the man, "Stretch out your hand." And he did so, and it was restored, becoming as sound as the other.

11. This only filled them with madness, and they began to discuss what action they should take towards Jesus.

12. Now it happened about that time that he went into a mountain to pray, and he spent the night in prayer with God.

13. And when the day dawned, he called his disciples to him and from them he chose twelve whom he named apostles.

14. There was Simon whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alphaeus, and Simon called the Zealot,

16. Judas the brother of James, and Judas Iscariot, who later became his betrayer.

17. And descending with them he came to a level place where had assembled a crowd of his disciples, and a great concourse of people from Jerusalem and from all over Judea, and from the sea coast of Tyre and Sidon. They had come to hear him, and to be healed of their complaints.

18. And those who were possessed of unclean spirits were there, and were healed.

19. And all the crowd sought to touch him because as they did so, power went out from him and healed them all.

20. Lifting up his eyes and looking upon his disciples he said, "Happy are you, you poor, for the kingdom of heaven is for you.

21. Happy are you who now are hungry, for you shall then be fed. Happy are you who now weep, for you shall laugh.

22. Happy are you when men hate you, and when they disfellowship you, and rebuke you, and cast your name out, as though you were wicked, and you suffer this on account of the Son of man.

23. Rejoice greatly in that day - even leap for joy - for, don't you see, your reward in heaven will be proportionately great. They are treating you as their fathers treated the prophets.

24. But it will be difficult for you who are rich, for you are now receiving your reward.

25. It will be difficult for you who do not want for food now, for then you shall hunger. It will be difficult for you who laugh now, for then you shall mourn and weep.

26. It will be difficult for you of whom all men speak well now.

Their fathers spoke well of the false prophets.

27. But to all who can hear me, I say, Love your enemies. Do good to those who hate you.

28. Be kind to those who curse you, and pray for those who treat you spitefully.

29. To him who strikes you on the cheek, offer also the other; and to him who takes your overcoat, refuse him not your coat as well.

30. Give to those who ask, and from those who take what is yours, demand not that they replace it.

31. Serve other people in the same way as you would like them to serve you.

32. If you love those who love you, no thanks are due you. Even sinners love those who love them.

33. And if you do good to those who do good to you, no thanks are due you. Even sinners do the same.

34. And if you lend to those from whom you expect to benefit, no thanks are due you. Even sinners lend to sinners when they expect to be recompensed.

35. But you, love your enemies, and do good, and lend not in the hope of receiving again. Then your reward shall be great, and you will be sons of the Most High, for he himself is good to the unthankful and to the wicked.

36. Be kind therefore, just as your Father in heaven is kind.

37. And judge not, so that you will not be judged; and condemn not, so that you will not be condemned. Forgive and you shall be forgiven.

38. Give, and it shall be given to you, in good measure, pressed down, shaken together, and running over. This is how it will be given into your bosom, for just as you measure your goodness out to others shall it be measured to you

again."

39. Then he spoke a parable to them saying, "Is a blind man able to lead another blind man so that neither will fall?

40. A learner is not above his teacher, but when he reaches perfection he will be as his teacher.

41. Why look for a speck in your brother's eye when there is a beam in your own eye which you fail to see?

42. How can you say to your brother, "Allow me to remove the speck from your eye," when in your own eye a beam prevents you from seeing? You hypocrite, first cast the beam out of your own eye, and then you will be able to see clearly enough to remove the speck from your brother's eye.

43. For a good tree does not produce bad fruit, nor does a diseased tree produce good fruit.

44. Each tree is known by its fruit. We do not gather figs from thorns, nor grapes from brambles.

45. A good man, from the good treasures of his heart, brings forth that which is good; while a wicked man, from the wicked treasures of his heart, brings forth wickedness; for out of the abundance of the heart the mouth speaks.

46. What is the use of calling me "Lord, Lord," if you do not do what I say?

47. Every one who comes to me, hearing my words and doing them, I will tell you what he is like.

48. He is like a man building a house, who dug deep trenches and laid the foundation on rock; and when the flood came, and a stream burst upon that house, it could not be shaken, for it was founded upon a rock.

49. But he who hears but does not do my commandments, is like a man who builds his house on the

ground without a foundation. And when the stream bursts upon it, it immediately falls, and the ruin of the house is great."

## 7

AND when he had completed the delivery of these words to the ears of the people, he went to Capernaum.

2. Now a certain centurion had a servant whom he loved, and this servant was ill and about to die.

3. Having heard of Jesus the centurion sent the elders of the Jews to him, begging him to come and heal his servant.

4. And when they came they earnestly urged him, saying that he was worthy to be granted this consideration,

5. "For he loves our nation," they said, "and has built us a synagogue."

6. So Jesus went with them, but when he neared the house the centurion sent friends with the message, "Lord, do not trouble to come, for I am not worthy that you should come under my roof.

7. It is because I am so unworthy that I did not myself come to you. Please say just a word, and my servant shall be healed.

8. For I also am a man to whom authority has been given. I have soldiers under my control. If I say to one, 'Go,' he goes, or to another 'Come,' he comes, or to my servant, 'Do this,' he does it."

9. When Jesus heard this he admired him, and turning to the crowd that followed him said, "I tell you, not even in Israel have I found such faithfulness."

10. Then he sent back the messengers to the house, where they found that the servant had been restored to perfect health.

11. The next day he went to a city

called Nain, and many of his disciples went with him, and a great crowd followed.

12. And as he neared the gate of the city he saw, being carried out on a stretcher, someone who had died, an only son of a widowed mother; and with them came quite a crowd of people from the city.

13. On seeing the mother Jesus was moved with sympathy, and he said to her, "Do not cry."

14. And he went and put his hand on the stretcher, and those who were carrying it stood still. And he said to the young man, "I tell you to arise."

15. And he that was dead sat up and began to speak, and Jesus gave him over to his mother.

16. And all the people were amazed, and they glorified God saying, "A great prophet has risen up amongst us, and God has visited his people."

17. News of this soon spread throughout Judea and the surrounding country.

18. Now the disciples of John brought news of this to John.

19. So John called to himself two chosen disciples, and sent them to Jesus to ask, "Are you he that should come, or should we look for someone else?"

20. And when they came to Jesus the men said, "John the Baptist has sent us to ask you if you are the one that was to come, or should we look for someone else?"

21. At that particular time Jesus was healing many of their diseases, and their scourges, and their evil spirits. Many blind were being made to see.

22. And Jesus answered them, "When you go back, tell John what you have seen and heard, how the blind receive their sight, the lame are made to walk, the

lepers are cleansed, the deaf are given their hearing, the dead have been raised, and the poor are receiving the gospel.

23. Happy is he who is not disappointed in me."

24. And when the messengers of John had gone, Jesus spoke to the crowds concerning John. "What did you go out into the wilderness to see?" he asked, "Was it a reed shaken in the wind?

25. Now what did you go out to see? Was it a man dressed in fine clothes? Look, those who wear fine clothes and live in luxury, live in palaces.

26. But what did you go out to see? Was it a prophet? Yes I tell you, and more than a prophet.

27. This is he of whom it was written, "Look, I send my messenger before your face who shall prepare your way before you."

28. I tell you, that of all who have been born of women, there has not been a greater prophet than John the Baptist. Nevertheless, he who is least in the kingdom of God is greater than he."

29. And all of the people, including the tax gatherers, who had been baptized by John, thereby acknowledged the justice of God.

30. But the Pharisees and the doctors of the law, who had not been baptized by him, thereby set aside the counsel of God.

31. And the Lord said, "To what shall I liken the men of this generation? What are they like?

32. They are like little children sitting in the market place, calling out and saying, "We have played the pipes for you, but you have not danced to our music. We have mourned to you, but you have not wept for us."

33. For John the Baptist came, neither eating bread nor drinkin-

wine, and you say he has a devil.

34. But the Son of man has come eating and drinking, and you say, "Look at him, he is a glutton and a wine-bibber, and a friend of tax gatherers and sinners."

35. This is the way the children try to justify their wisdom.

36. And one of the Pharisees asked him to a dinner. And he went into the house of the Pharisee, and reclined at the table.

37. And while there, a woman of the city, known to be a sinner, having heard of his invitation to a dinner at the house of the Pharisee, took an alabaster flask of ointment,

38. And, standing behind at his feet, weeping, she let her tears fall onto his feet, and wiped them with the hair of her head. She ardently kissed his feet, and anointed them with the ointment.

39. But when the Pharisee who had invited him saw this, he said to himself, "If this person were a prophet he would know what kind of a woman this is who touches him, for she is a sinner."

40. And Jesus answered him saying, "Simon, I have something to say to you." And Simon said, "Teacher, say on."

41. "There were two debtors," said Jesus, "of a certain creditor. One owed him five hundred denarii, and the other fifty.

42. But as neither had the money to pay, he forgave them both. Which of them therefore, would you say, will love him the most?"

43. Simon said, "I would think that it would be the one who had been forgiven of the most." And Jesus said, "You have judged correctly."

44. Then, looking at the woman he said to Simon, "See this woman. I entered this house, but you

gave me no water for my feet, while she has washed my feet with her tears, and has wiped them with the hairs of her head.

45. You gave me no kiss, but she, from the time I came in, has not ceased to ardently kiss my feet.

46. You did not anoint my head with oil, but she has anointed my feet with ointment.

47. The reason, I tell you, is that I have forgiven her many sins, and therefore she loves me much, whereas he whom I have forgiven little, loves me little."

48. And he said to her, "Your sins have been forgiven."

49. Then those who were at the table with him began to say among themselves, "Who is this who even forgives sins?"

50. But he said to the woman, "Your faithfulness has saved you. Go in peace."

### 8

AFTER this he went through the country from city to city, and from village to village, preaching and teaching the good news about the kingdom of God. And the twelve went with him,

2. And so did certain women who had been healed of their infirmities - some of them delivered from evil spirits. There was Mary who is called Magdalene, from whom seven devils had gone out,

3. And Joanna, the wife of Chuza, a steward of Herod; and Susanna, and many others who provided for them from their own resources.

4. And when a great crowd gathered, some people coming from each city to see him, he taught them this parable.

5. "A sower went out to sow his seed. And as he sowed some seed fell by the roadside, and was trampled upon, and eaten by the birds

of the heavens.

6. And some fell on rocky ground. It sprang up, but withered for lack of moisture.

7. And some fell among thorns, and though it sprang up with the thorns, it was choked by them.

8. And the rest fell on good ground, and after springing up, multiplied itself in fruit a hundred fold." When he had said these things he cried out, "He that has ears to hear, let him hear."

9. And his disciples asked him, "Why do you speak in parables?"

10; And he said, "To you it has been given to understand the mysteries of the kingdom of God, but to others this is hidden in parables, so that while they think they see, they do not see, and while they hear, they do not understand.

11. Now the parable tells this - The seed is the word of God.

12. And the roadside receivers are those who hear the word, but the devil comes and takes it away from their hearts, lest having believed they should be saved.

13. And the rocky ground hearers are those who, when they hear the word, receive it with joy, but having not much root they hold it only for a while, and when trials come they fall away.

14. And the thorny ground hearers are they who, having heard the word, allow the cares and riches and pleasures of life to choke it, that it be not brought to perfection.

15. But the good ground hearers are they who, having heard the word, take it into their hearts and keep it there, so that by their endurance they bring forth fruit.

16. For no one having lighted a lamp, covers it with a vessel or puts it under a bed. Rather he puts it on a lampstand so that

those coming in might see the light.  
17. For nothing can be hidden that it shall not some time be made public, nor can anything be kept secret so that it shall not come to light.

18. Be careful therefore, how you act with relation to what you hear, for to the one who possesses, more shall be given, while from the one who has little shall be taken that which he seems to have."

19. And his mother and his brothers came to see him, but were unable to get in because of the crowd.

20. And someone told him saying, "Your mother and your brothers stand outside, and would like to see you."

21. And he said in reply, "My mother and my brothers are those who are hearing the word of God and doing it."

22. One day he entered a ship with his disciples, and he said to them, "Let us cross over to the other side of the lake." So they set off.

23. And as they sailed he went to sleep. Then a stormy wind arose on the lake, and the boat began to fill. They were in danger of sinking.

24. So they went to him and awakened him saying, "Master, Master, we are perishing." He arose and rebuked the wind and the raging seas, and they ceased, and a calm followed.

25. And he said to them, "Where is your faithfulness?" But they were afraid, and asked each other, "Whoever is this that even the winds are under his command, and even the waters obey him?"

26. And they came to the land of the Gadarenes, which adjoins Galilee.

27. And when he went forth from the boat he was met by a certain

man from the city, who had been possessed for a long time, and was naked. He did not live in a house, but among the tombs.

28. When he saw Jesus he cried out and fell down before him, saying in a loud voice, "What do you want with me, Jesus, Son of the Most High God? I beg you not to torment me."

29. For he was about to command the unclean spirit to come out from the man. Many times he had seized him, and he had been bound with chains and fetters, but he had broken them, and was driven by the demon into the deserts.

30. Jesus asked him, "What is your name?" And he said, "Legion, because there are many of us."

31. And he begged Jesus not to send them into the abyss.

32. Now there was a large herd of swine nearby on the mountain side, and the demons asked him to allow them to enter the swine; and he allowed them.

33. Then, having gone out of the man, the demons entered the swine, and the herd rushed down the steep slope into the lake, and they were drowned.

34. And when the keepers saw what had happened, they fled, and as they went they told it in the city and in the country.

35. And many went out to see what had taken place, and they came to Jesus, and found the man from whom the demons had gone, clothed and of sound mind, sitting at the feet of Jesus, and they were afraid.

36. And those who had seen what had taken place, told them how he who had been possessed was healed.

37. And all the people of Gadara asked him to depart from them, for they were all afraid. So he

entered again into the ship and returned.

38. And the man from whom the demons had been cast begged that he might go with him, but Jesus sent him away saying,

39. "Go home and tell all that God has done for you." And he went and told the whole city of all that Jesus had done for him.

40. Now when Jesus returned the crowd received him gladly, for they had all been looking for him.

41. And a man whose name was Jairus, a ruler of the synagogue, came and fell at the feet of Jesus, urging him to come to his house,

42. Because his only daughter, a girl of twelve, was dying. And as he went the crowds jostled him.

43. And a woman who had been losing blood for twelve years, who had spent all her living on physicians without them having been able to cure her,

44. Came up behind him and touched the border of his garment, and the bleeding immediately stopped.

45. And Jesus said, "Who touched me?" And Peter and those who were with him, denying all, said "Master, the crowds jostle and press you, and yet you say, "Who touched me?"

46. And Jesus said, "Someone touched me, for I know that power went out from me."

47. And when the woman saw that she could not remain hidden, trembling she fell down before him and told him, before all the people, why she had done it, and how she was immediately healed.

48. And he said to her, "Be of good courage my daughter, your faithfulness has cured you. Go in peace."

49. And while he was speaking, a messenger came to the ruler of the

synagogue saying to him, "Your daughter has died, Do not trouble the teacher further."

50. But Jesus heard and answered, "Do not be afraid. Only be faithful and she shall be restored."

51. And he entered the house but did not allow anyone to enter except Peter, James and John and the father and mother of the girl.

52. And the people were all weeping and wailing for her. But he said to them, "Do not weep, she is not dead - just asleep."

53. But they laughed at him, knowing that she was dead.

54. But having put them out, he took her by the hand and said, "My child, arise."

55. And her life returned, and she rose up immediately; and he asked them to give her something to eat.

56. And her parents were amazed; but he asked them not to tell anyone of what had happened.

## 9

AND he called together his twelve disciples and to them he gave power to heal diseases, and authority over all the demons,

2. And sent them out to announce the kingdom of God, and to heal the sick.

3. And he said to them, "Take no provisions with you for the way - no stick, no provision bag, no bread, no money, not even two sets of clothing.

4. And in whatever house you enter to live, stay in that house until you move on.

5. And to those who will not receive you, when you leave that city, shake off even the dust of your feet for a witness against them."

6. And they went out, throughout the villages, preaching the gospel and healing everywhere.



7. And Herod the tetrarch heard of all the things that Jesus was doing, and he was perplexed because some had said, "John has been raised from the dead."

8. Others said that Elijah had appeared, and others, that one of the ancient prophets had arisen.

9. But Herod said, "I beheaded John, so could this be he of whom I hear such things?" And he sought an opportunity to see him.

10. And when the apostles returned, they told of the things that they had done. And Jesus took them to a quiet secluded part, to the city called Bethsaida.

11. But the crowds sensed his intentions, and followed him. He received them and spoke to them of the kingdom of God, and those who needed healing he healed.

12. But the day began to decline, and the twelve came to him and said, "Send the crowd away that they may go to the surrounding villages and country houses and find provisions and lodging, for this is a deserted place."

13. But he said to them, "You give them something to eat." But they said, "We have only five loaves and two fish. Perhaps you would like us to go and buy food for these people?"

14. (There were about five thousand men) But he said to his disciples, "Seat them in groups of fifty."

15. And they did so, bidding them all sit down.

16. And he took the five loaves and the two fish, and, after looking up to heaven and blessing them, he broke them and gave to the disciples to set before the crowd.

17. And they ate until they were all satisfied; and the fragments that were over were taken up, and they

filled twelve hand baskets.

18. Now one day, after praying his own prayer in the presence of his disciples, he asked them, "Whom do the crowds say that I am?"

19. They replied, "Some say John the Baptist, and others Elijah, and yet others, one of the ancient prophets that has arisen."

20. And he said to them, "But whom do you pronounce me to be?" And Peter answered, "The Christ of God."

21. Then Jesus gave strict orders that they tell no one of this,

22. Saying, "It is necessary for the Son of man to suffer many things, and to be rejected by the elders and the chief priests and the scribes, and to be killed, and to rise again on the third day."

23. And he said to them all, "If anyone desires to come after me, let him deny himself, and let him take up his cross daily, and let him follow me."

24. For whoever desires to save his life must lose it; and whoever loses his life on my account shall save it.

25. For what does it profit a man if he gains the whole world, but thereby suffers the loss and destruction of himself?

26. For whoever has been ashamed of me and my words, of him the Son of man will be ashamed when he comes in his own glory, and in the glory of the Father, and of the holy angels.

27. But I tell you truly, there are some standing here who will not taste of death until after they shall have seen the kingdom of God."

28. Now it happened that about eight days after these words had been spoken, he took Peter, James and John, and went up into the mountain to pray.

29. And as he prayed, the appearance of his face changed, and his clothing glowed with whiteness.

30. And there, two men appeared talking with him - Moses and Elijah.

31. They spoke of his departure, which he was about to accomplish at Jerusalem and of his appearing in glory.

32. But Peter and those with him had been drowsy, and when they awakened fully and saw his glory, and the two men standing with him,

33. And as soon as these men had departed, Peter said to Jesus, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah. He hardly knew what he was saying.

34. But as he was speaking, a cloud came over them, and they were afraid as they entered its shadow.

35. And out of the cloud came a voice saying, "This is my Son, my Beloved. Listen to what he tells you."

36. And when the voice ceased, Jesus was seen to be alone. They maintained silence concerning this occurrence, telling no one in those days, anything of what they had seen.

37. And on the next day, after coming down from the mountain, they were met by a great crowd.

38. And there, a man from the crowd cried out, "Teacher, please look upon my son, for he is my only child.

39. For see, a spirit takes him and causes him to suddenly cry out, and it throws him into convulsions with foaming. Only with difficulty does it leave him, bruising him as it does so.

40. I have requested your disciples to cast it out, but they were not

able to do so."

41. And Jesus answered, "O perverted and unfaithful generation, How much longer must I be with you and bear with you? Bring your son here."

42. But as he was coming the demon dashed him down and threw him into convulsions. And Jesus rebuked the unclean spirit. He healed the son and gave him over to his father.

43. And all were astonished at the majesty of God. And as they were all wondering over what Jesus had done, he said to his disciples,

44. "Try to remember these words. The Son of man is about to be delivered into the hands of men."

45. But they did not understand what he said. It was veiled from them that they could not comprehend it. And they were afraid to ask about it.

46. Instead they started arguing among themselves about who should be the greatest among them.

47. And Jesus, seeing how they reasoned in their hearts, took a little child and brought him before them.

48. And he said to them, "Whoever will receive a little child in my name receives me; and whoever receives me receives him who sent me. For he who is least among you, he shall be great."

49. In answer John said, "Master, we saw someone casting out devils in your name, and we forbade him, because he is not with us."

50. And Jesus said, "Do not forbid such, for whoever is not against us is for us."

51. Now as the days were being fulfilled that he should be received up, he steadfastly set his face to go up to Jerusalem.

52. And he sent messengers ahead. These entered a village of the Sam-

arritans to make preparation for him.

53. But the Samaritans would not receive him, because he was determined to go to Jerusalem.

54. And seeing this, his disciples James and John said, "Lord, shall we call fire down from heaven to consume these people as Elijah did?"

55. But, turning to them, he rebuked them and said, "You do not know of what spirit you are,

56. For the Son of man did not come to destroy men's lives, but to save them. So they went on to another village.

57. And it happened that as they went, someone said to him, "Lord, I will follow you wherever you go."

58. And Jesus said to him, "The foxes have holes, and the birds of the heaven have nests; but the Son of man has no where to lay his head."

59. And to another he said, "Follow me." But the other said, "Lord, allow me first to bury my father."

60. But Jesus said to him, "Leave the dead to bury their own dead; but you go out and proclaim the kingdom of God."

61. And another said to him, "I will follow you Lord, but first let me say goodbye to my people."

62. But Jesus said to him, "No one, having put his hand to the plough, and looking back to what he has left, is fit for the kingdom of God."

## 10

NOW after this the Lord appointed seventy others to go out, two by two, as his forerunners, to every city and place where he himself intended to go.

2. He said to them, "The harvest is indeed great but the workers

are few. Pray therefore, to the Lord of the harvest to send forth workmen into the field.

3. Go. I send you out as lambs among wolves.

4. Do not carry purses, nor bags for provisions, nor sandals; and do not salute people on the way.

5. When you enter a house, first say, "Peace be to this house."

6. And if indeed a man of peace be there, your peace shall rest upon it; but if not so, your peace shall return to you.

7. Stay in the same house, eating and drinking what the people supply, for the workman is worthy of his hire. Do not shift from house to house.

8. And in whatever city you may be, if they receive you, eat the things they set before you.

9. Heal the sick that you find there, and say to them, "The kingdom of God has come near to you."

10. But when you come into a city and they do not receive you, when you go out into its streets say,

11. "Even the dust of your city we wipe off against you, but know this that the kingdom of God has been brought near to you."

12. I tell you that it shall be more tolerable for Sodom in that day than for that city.

13. Woe to you Chorazin; woe to you Bethsaida; for if in Tyre and Sidon the powerful works had been done that have been done in you, they would have repented long ago, in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon in the day of judgment, than it will be for you.

15. And you Capernaum, who have been lifted up to heaven, you shall be brought down to hell.

16. He that hears you hears me, and he that rejects you rejects me;

and he that rejects me rejects him who sent me."

17. And the seventy returned again rejoicing, "Lord," they said, "even the demons are subject to us through your name."

18. And he said to them, "I saw Satan falling like lightning out of heaven."

19. Yes. I give you authority to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall in any way injure you.

20. But do not rejoice simply because the spirits are subject to you, but rather because your names are recorded in the heavenly place."

21. At the same time Jesus rejoiced, and in his spirit said, "I praise you O my Father, Lord of heaven and earth, that you have hidden these from the wise and prudent, but have revealed them to babes. Yes, Father, for this is well pleasing to you."

22. And turning to his disciples he said, "All things were delivered to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son, and he to whomsoever the Son will reveal him."

23. Then, having turned to the disciples he said, "Happy are the eyes which see what you see;

24. For I tell you, many prophets and kings have desired to see what you see, but which they did not see, and to hear what you hear, but which they did not hear."

25. And then a certain doctor of the law stood up, tempting him and asking, "Teacher, what must I do to inherit eternal life?"

26. And he said to him, "What is written in the law? How does it read?"

27. And he answering said, "You shall love the Lord your God with

all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbour as yourself."

28. And Jesus said, "You have answered correctly. Do this, and you shall live."

29. But he, desiring to justify himself said to Jesus, "But who is my neighbour?"

30. And taking up the challenge Jesus said, "A certain man went down from Jerusalem to Jericho, and fell among robbers who, after stripping him and wounding him, went away leaving him half dead."

31. Now co-incidentally, a certain priest went down that road, and when he saw him, he passed by on the opposite side.

32. And in like manner also a Levite, having come along that road, when he reached this spot, passed by on the opposite side.

33. But a certain Samaritan, journeying on this road, came to him, and when he saw him he was very sympathetic.

34. He came to him, bound up his wounds applying oil and wine; and he put him upon his own beast and brought him to an inn and cared for him.

35. And the next day when he was leaving, he took two coins, and gave them to the innkeeper, and said to him, "Take care of this man, and if it costs more than this, I will pay you on my way back."

36. Which therefore, of these three appears to you to have been neighbour to him who fell among robbers?"

37. And he said, "He who showed kindness towards him." Jesus thereupon said to him, "You go and do as he did."

38. And it happened that as they proceeded on their way, he entered a certain village; and a woman

named Martha received him into her house.

39. And she had a sister called Mary, who sat down at Jesus' feet and listened to his words.

40. But Martha was busy making preparations, and was upset, and coming to Jesus she said, "Lord, aren't you concerned that my sister has left me to do the work alone? Tell her to come and help me."

41. And Jesus answered, "Martha, Martha, you are careful and particular about lots of things,

42. But there is something that we all need more than anything else, and Mary has chosen this good thing. How can I deprive her of it?"

## 11

NOW it happened that one day he was in a certain place praying, and when he had finished, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples."

2. So he said to them, "When you pray say, 'Our Father, who dwells in the heavens, we hallow your name. May your kingdom come. May your will be done on earth as it is done in heaven.

3. Give us each day our necessary bread.

4. And forgive us our sins, as we ourselves forgive those who have wronged us. And cease not to lead us in the hour of temptation, and deliver us from the evil."

5. And he said to them, "Who of you would call upon his friend in the middle of the night, and say, 'Friend, lend me three loaves of bread,

6. For a friend of mine who has come a long way has just arrived, and I have nothing to give him to eat."

7. Would the friend from within reply, "Do not trouble me now, The door is shut and I and my family are in bed; I cannot come now and help you?"

8. I tell you, even if he were reluctant to get up, yet because he is his friend, and because of his friend's persistence in asking, he would get up and give him all that he needed.

9. So I tell you, "Ask and it shall be given you. Seek, and you will find. Knock and the door will be opened to you.

10. For everyone that asks receives, and he that seeks finds, and to him that knocks, the door is opened.

11. Which of the fathers among you, when asked by his son for bread will give him a stone? Or when he asks for a fish will give him a snake?

12. Or if he asks for an egg will give him a scorpion?

13. If you who are sinners know how to give good gifts to your children, how much more likely is your Father in heaven to give the Holy Spirit to them that ask him?"

14. At one time he cast a demon out of a dumb person, and when the demon left, the dumb person spoke, and the crowds were amazed.

15. But some said, "He casts out demons by Beelzebub the prince of demons."

16. Others tempted him by asking him to give them a sign from heaven.

17. But knowing their motives, he said to them, "Every kingdom which is divided in its principles shall be brought to ruin, for a house that is against itself shall fall.

18. If Satan therefore be divided against himself, how shall his kingdom stand?

19. If I cast out demons by Beelzebub, by whom do your sons cast them out? From your statement they will judge you rather poorly.
20. But if I cast out demons by the hand of God, then the kingdom of God has come to you.
21. When the strong man who is well armed stays at home his goods are secure.
22. But when a stronger man comes and overcomes him, he destroys the arms in which he trusted, and takes and divides his goods.
23. He that is not with me is against me, and he that gathers not with me scatters.
24. When an unclean spirit goes out from a man, he goes through waterless places seeking rest, and when he finds none, he decides to return to the house from which he came.
25. On returning to it he finds it clean and tidy.
26. Then he enters, taking with him seven other spirits more wicked than himself who enter and dwell there, so that the last condition of that man is worse than the first."
27. Now while he was speaking these things, a certain woman in the crowd lifted up her voice and said to him, "Precious is the womb which bore you, and the breasts which you did suck."
28. But he said, "Rather, precious are they who hear the word of God and do it."
29. And as the crowds pressed about him he said, "This wicked generation seeks after a sign, but no sign shall be given it except the sign of the prophet Jonah.
30. For as Jonah was a sign to the Ninevites, so shall the Son of man be to this generation.
31. A generation from the south shall rise up and condemn the men of this generation in the judgment, for she came from the ends of the earth to hear the wisdom of Solomon, and don't you see, a greater person than Solomon is here.
32. The men of Nineveh shall rise up and condemn this generation in the judgment because they did repent at the preaching of Jonah, and, don't you see, One greater than Jonah is here.
33. No one who has a light hides it in secret, nor puts it under a corn measure, but rather places it upon a lampstand, so that all who enter in may see the light.
34. The light of the body is the eye. When therefore your eye is faultless in deciding for right, your whole body is full of light, but when it is evil, the whole body is in darkness.
35. Be careful therefore, to see correctly lest the light you have becomes darkness.
36. If then your whole body is light, having no dark areas at all, it indicates that your lamp of decision is illuminating you."
37. Now when he had spoken, a certain Pharisee asked him to dinner, so he went with him and sat down at the table.
38. But the Pharisee was amazed that he did not first wash before eating.
39. But the Lord said to him, "You Pharisees cleanse the outside of the cup and the dish, but inside yourselves you are full of extortion and wickedness.
40. This is foolish. Did not he who made the outside also make the inside?
41. It is better to give alms of that which is within, then everything will be clean to you.
42. But woe to you you Pharisees, for you pay tithes on mint and rue and every green herb, while

you avoid paying attention to the love of God, and the judgment. These are the things you should pay attention to, while not neglecting the minor things.

43. Woe to you you Pharisees, for you love the front seats in the synagogues, and to be saluted in the market places.

44. Woe to you you scribes and Pharisees, hypocrites, for you are like hidden tombs that men walk over without knowing of the danger."

45. And one of the doctors of the law said to him, "Teacher, in saying these things you insult us also."

46. And he said, "Woe to you also you doctors of the law, for you burden men down with burdens too heavy to bear, which you would not touch even with one of your fingers.

47. Woe to you, for you build tombs for the prophets which your fathers killed.

48. Hence you witness your consent to the deeds of your fathers, for they indeed killed them, and you build their tombs.

49. Because of this, God in his wisdom says, "I will send to them prophets and apostles, and some they will kill, and some they will drive out.

50. And I will require of this generation the blood of all the prophets that has been poured out from the foundation of the world,

51. From the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yes, I say to you, it shall be required of this generation.

52. Woe to you you doctors of the law, for you have taken away the key of knowledge. You have not entered yourselves, and you have hindered those who wanted to enter."

53. And as he was saying these things to them, the scribes and Pharisees began earnestly to press him into saying something;

54. Watching him and listening keenly, seeking to catch some statement whereby they might accuse him.

## 12

IN the meantime people had gathered by the thousands, so that they were trampling one upon the other, and he began to speak, particularly to his disciples, saying, "Beware of the leaven of the Pharisees which is hypocrisy.

2. There is nothing that can be covered up which will not be uncovered, nor hidden which will not be made known.

3. Whatever you tell in the darkness shall be heard in the light, and that which you whisper in privacy shall be shouted from the housetops.

4. I say to you my friends, there is no need to fear those who kill the body, but afterwards can do nothing more.

5. But I will tell you whom you should fear. Fear him who, after you have been killed, has authority to cast you into hell; yes, I tell you, fear him.

6. Are not five sparrows sold for two small coins? But not one of them is forgotten by God.

7. Even the hairs of your head are all numbered. Do not fear then, because you are better than many sparrows.

8. But I tell you, every one who acknowledges me before men shall be acknowledged by the Son of man before the angels of God.

9. But he who denies me before men will be denied by me before the angels of God.

10. Everyone who speaks against

the Son of man can be forgiven, but he who speaks against the Holy Spirit blasphemes. It will not be forgiven him.

11. When they bring you before the synagogues and the rulers and authorities, do not be concerned as to what you shall say in your defence.

12. For the Holy Spirit will prompt you at the right time as to what you should say."

13. And a man from the crowd said, "Teacher, order my brother to divide the inheritance with me."

14. But he said to him, "Man, who appointed me to be a judge or divider over you?"

15. Then he said to them all, "See that you keep yourselves away from covetousness, for your life does not depend on your possessions."

16. Then he spoke the following parable to them, "The ground of a certain rich man produced abundantly.

17. And he reasoned with himself as follows, "What shall I do, for I have nowhere to store my harvest?"

18. And he said, "I know what I will do, I will pull down my barns and build larger ones, and in them store all my produce and my valuables.

19. And I will say to myself, "You have many good things stored up for many years. Now rest, eat, drink, and be merry."

20. But God says to him, "You foolish man, this night your life might be taken, and then whose will your treasures be?"

21. This is how it happens to the one who saves up for himself instead of being generous toward God."

22. And he said to his disciples, "It is because of this that I tell

you, "Be not anxious of your life, as to what you shall eat, or of your body as to what you shall wear.

23. The life is more than food, and the body more than clothing.

24. Consider the ravens. They do not sow nor reap. They have no storehouse or barns, yet God feeds them. How much better are you than the birds?"

25. Who of you by careful consideration is able to add a cubit to his height?

26. If therefore you cannot accomplish the least little thing, why be anxious about the rest?

27. Consider the lilies, how they grow; they do not work, and they do not weave, but I tell you, not even Solomon, in all his glory, was clothed as beautifully as one of these.

28. Now if the grass, which is in the field today, and is cast into the oven tomorrow, is cared for by God, how much rather, O you of little faithfulness, would he care for you?

29. So do not worry over what you may eat, or what you may drink. Do not be anxious.

30. For all peoples of the world worry about these things. Your Father knows you need such things.

31. But seek first the kingdom of God, and all these things shall be added to you.

32. Do not be concerned my little flock, for your Father takes delight in giving you the kingdom.

33. Sell your possessions, and give to the needy, making for yourselves purses that will not grow old - treasures that will never fail - in the heavens where no thieves approach, nor moths destroy.

34. For where your treasure is, there will your heart be also.

35. Keep your loins girded and



your lamps burning.

36. And be like men who wait for their Lord to return from the wedding, that when he comes and knocks they may open to him immediately.

37. Happy will those servants be whom the Lord, when he comes, will find watching. Truly I tell you, he will gird himself, and after seating them will serve them.

38. And if he should come in the second watch, or in the third, and find them thus prepared, happy will those servants be.

39. But know this that if the master of the house had known the hour in which the thief would come, he would have watched, and not have permitted his house to be broken into.

40. So therefore be ready, for in an hour that you think not the Son of man will come."

41. And Peter said to him, "Lord, is this parable for us or for all?"

42. And the Lord said, "Who then is the faithful and wise steward whom the Lord will set over his household to give them their food at the right time?"

43. Happy will that servant be whom his Lord, when he comes, will find so doing.

44. Truly I say, he will set him over his possessions.

45. But if that servant should say in his heart, "My Lord is tardy in coming," and should begin to beat the men-servants, and the maid-servants, and to eat and drink and be drunken,

46. Then the Lord of that servant will come in a day when he is not expecting, and at an hour of which he is not aware, and will cut him right off, and allot him his portion with all those who have been unfaithful.

47. And that servant who knew

his Lord's will, but made no preparation, nor obeyed his will, shall be beaten with many stripes;

48. While he who knew not, though he did things worthy of stripes, will be beaten with few. And of everyone to whom much was given, much will be required, and to whom much was committed, of him more will be asked.

49. I came to this earth to bring fire into it, but what will I do if the fire is already kindled?

50. I have a baptism to be baptized with, and until it be accomplished I am under strain.

51. Do you think I came to give peace to the earth? No, I tell you, but rather division.

52. For henceforth there will be five in a house that is divided, three against two and two against three.

53. A father will be divided against his son, and the son against the father; a mother against her daughter, and the daughter against the mother; a mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54. And he said also to the crowds, "When you see the cloud rising up in the west, immediately you say, 'A shower is coming,' and so it happens."

55. And when a south wind blows, you say, "It is going to be hot," and so it is.

56. You hypocrites, you are able to interpret the signs in the earth and the sky. Why can't you discern the signs of the times?

57. And why, even among yourselves, can you not judge what is right?

58. When with your adversary you go before a magistrate, try, on the way, to be set free from him lest he drag you before the judge, and

the judge deliver you to the officer, and the officer cast you into prison.

59. I tell you there will be no way of getting out until you have paid the last cent."

### 13

AT this time certain people presented themselves, and told him of the Galileans whose blood Pilate mingled with the blood of their sacrifices.

2. In answering them Jesus asked, "Do you think that these Galileans were greater sinners than all other Galileans because they suffered thus?"

3. I say no, they were not; but if you do not repent you will perish as such.

4. And of those eighteen upon whom the tower of Siloam fell killing them; do you think that they were greater sinners than all others who lived in Jerusalem at the time?

5. No, I tell you, they were not, but if you fail to repent you will perish as they did."

6. And he told them this parable: "A certain man planted a fig tree in his vineyard, and when he came looking for fruit he found none.

7. So he said to the gardener, "Look here, for three years I have been expecting to find fruit on this tree and have found none. Cut it down, because it is only spoiling the ground."

8. But the gardener said to him, "Sir, leave it for another year. I will cultivate it and manure it,

9. And if it bear fruit, that will be good; but if it does not, then cut it down."

10. One Sabbath day he was teaching in one of the synagogues,

11. And it happened that a woman was there who had been suffering

for eighteen years from a physical infirmity. She was bent down and unable to lift herself up.

12. And when he saw her Jesus called her, and said to her, "Woman, you have been loosed from your infirmity."

13. And he laid his hands on her, and immediately she was made straight, and she glorified God.

14. But the ruler of the synagogue was indignant because Jesus healed on the Sabbath, and he said to the crowd, "There are six days in which men are required to work. In these, therefore, they should come and be healed, not on the Sabbath day."

15. Therefore the Lord answered him and said, "You hypocrite; does not each one of you, on the Sabbath, loose his ox or his ass from the manger, and lead it away to give it a drink?"

16. And here is a woman, a daughter of Abraham, whom Satan has bound for eighteen years. Should not she be loosed from this bond on the Sabbath?"

17. When he said this, all who opposed him were ashamed, and all the crowd rejoiced over the wonderful things that he was doing.

18. He said to them, "How can I describe the kingdom of God? To what shall I liken it?"

19. It is like a grain of mustard seed which a man took and planted in his garden. It grew until it became a great tree, and the birds of the heaven roosted in its branches."

20. And he said again, "To what shall I liken the kingdom of God?"

21. It is like leaven which a woman took and put in three measures of meal, until it leavened the whole quantity."

22. And he passed through cities

and villages, teaching, and making progress towards Jerusalem.

23. And someone said to him, "Lord, are only a few going to be saved?" But he said to them,

24. "Strive earnestly to enter in through the narrow gate, for many I say, will want to enter in and will not be able.

25. For the time will come when the master of the house will rise and shut the door, and you who stand outside will knock and say, "Lord, Lord, open to us," and he will answer and say to you, "I do not know who you are."

26. Then you will begin to explain, "We ate and drank in your presence, and you taught in our streets."

27. But he will say, "I tell you I do not know who you are. Go away from me all you doers of unrighteousness."

28. There shall be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves cast out.

29. And people will come from the north and from the south to find a place in the kingdom of God.

30. Take notice that many last shall be first, and many first shall be last."

31. On that same day certain Pharisees came to him saying, "Get out of the country, and keep going, for Herod plans to kill you."

32. But he said to them, "Go back and tell that fox to observe me. I will cast out demons and heal today and tomorrow, and on the third day I will complete my task.

33. It is necessary for me to proceed today and tomorrow and the third day, as I am going, for it is not possible that a prophet should perish out of Jerusalem.

34. Jerusalem, Jerusalem, who

kills the prophets and stones those who have been sent to her. How often would I have gathered your children as a hen gathers her chickens under her wings, but you would not allow me.

35. Now see, your house is left desolate unto you. Truly I tell you, that you will see me no more after this, until the time comes when you will say, "Blessed is he who comes in the name of the Lord."

## 14

NOW it happened that he went into the house of one of the rulers of the Pharisees on a Sabbath, to eat bread, and they were watching him.

2. And there was a man there who was suffering from dropsy.

3. And Jesus said to the doctors of the law and the Pharisees, "Is it lawful to heal on the Sabbath?"

4. But they remained silent, and Jesus, taking hold of him, healed him and let him go.

5. And he said to them, "Which of you, having an ass or an ox which has fallen into a pit, will not quickly help him out on the Sabbath day?"

6. But they were unable to reply to his question.

7. And he spoke a parable to those who had been invited, for he had observed them choosing the best places, and he said,

8. "When anyone invites you to a wedding feast, do not take the best seat in case someone of greater honour than you has been invited.

9. And when he arrives the one who invited him and you shall say to you, "Would you mind moving," and you shamefully proceed to step down to a lower place.

10. But when you have been in-

vited, and attend, sit in the lowest place, so that when he who has invited you sees you there, he will say, "Friend, come up higher." Then you shall be honoured before the guests.

11. For he who exalts himself shall be humbled, while he who humbles himself shall be exalted."

12. And he said also to the one who had invited him, "When you make a dinner or a supper, do not invite your friends, or brethren, or relatives, or your rich neighbours, lest they return the invitation and repay you.

13. But when you make a feast invite the poor, crippled, lame and blind.

14. This will bring you happiness, for they are unable to repay you, and you will be rewarded by having part in the resurrection of the just."

15. And one person who was sitting at the table with him said, "Happy will he be who shall sit at the table in the kingdom of God."

16. But Jesus said to him, "A certain man made a great supper, and invited many.

17. And he sent out his servants at the appointed time to those who had been invited, saying, "Come, for everything is now ready."

18. But they all began in much the same way to excuse themselves. The first one said, "I have bought some land and must go and see it. Please excuse me."

19. And another one said, "I have purchased five pairs of oxen, and must go and test them. Please excuse me."

20. And another one said, "I have just married a wife, and therefore I cannot come."

21. The servant returned and re-

ported these things to his lord, and the master of the house, being angry said to his servant, "Go out at once into the streets and lanes of the city, and bring in the poor, the crippled, the lame and the blind."

22. And the servant reported, "Sir, it has been done as you commanded, and there is still room for more."

23. So the lord said to the servant, "Go out into the highways and hedges, and compel them to come in that my house may be filled.

24. For I tell you, not one of those who were invited shall taste my supper."

25. At one time great crowds were with him, and turning to them he said,

26. "If anyone comes to me, and does not prefer me to his father and mother and wife and children and brothers and sisters, and his own life also, he cannot be my disciple.

27. And whoever will not carry his cross and follow me cannot be my disciple.

28. For which of you, when planning to build a tower, does not first sit down and count the cost, to see if he has sufficient money to complete it?

29. In case, after having laid the foundation, and not being able to finish it, all who see it begin to jeer at him,

30. Saying, "This man began to build but was not able to finish."

31. Or what king will proceed to engage in war with another king without first having taken counsel to see if, with ten thousand men, he is strong enough to beat his opponent who has twenty thousand men.

32. And if not, while he is still afar off, he can send an embassy

with terms for peace.

33. There is therefore no one who, unless he gives up all that he himself possesses, can be my disciple.

34. Salt is good, but if it loses its taste, it is useless for seasoning.

35. It is not fit even for soil or for fertiliser, and must be thrown out. He that has a will to hear, let him hear."

## 15

AND all taxgatherers and sinners drew near to hear him;

2. And the scribes and Pharisees murmured saying, "This man receives sinners and eats with them."

3. So he told them this parable, saying,

4. "What man of you, having a hundred sheep, and having lost one of them, will not leave the ninety-nine in secutity while he goes out looking for the one that is lost, and searches until he finds it.

5. And when he finds it, he gladly lifts it onto his shoulder,

6. And when he returns home he calls his friends and neighbours together, saying to them, "Rejoice with me, for I have found my sheep that was lost."

7. I tell you that in much the same way there is more joy in heaven over one repenting sinner, than over ninety-nine righteous people who have no need to repent.

8. Or what woman, having ten coins, but having lost one, would not light a lamp and sweep the house and search carefully until she finds it?

9. And having found it, would she not call together her friends and neighbours saying, "Rejoice with me for I have found the coin that I lost."

10. In a similar way, I tell you, there is rejoicing among the angels of God over the repentance of one

sinner."

11. And he said further, "A certain man had two sons;

12. And the younger one said to his father, "Father, give me that part of the property which will fall to me." And he divided among them his living.

13. And after a few days, when he had gathered together all his belongings, the younger son went away to a distant country, and there wasted his money in licentious living.

14. But when he had spent it all, a severe famine arose in that country, and he began to be in want.

15. So he offered his services to a citizen of that country, who gave him a job feeding pigs.

16. He was so hungry that he longed to eat the husks that he fed to the pigs, but no one gave him food.

17. Then he came to himself and said, "How many hired servants of my father have an abundance of bread while I am starving.

18. I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you;

19. And I am no longer worthy to be called your son. Make me as one of your hired servants."

20. So he arose and went to his father. But while he was still distant, his father saw him coming, and he was overwhelmed with emotion, and running to meet him fell upon his neck and ardently kissed him.

21. And the son said, "Father, I have sinned against heaven and before you, and am no longer worthy to be called your son."

22. But the father said to his servants, "Bring out the best robe and clothe him, and find a ring for his hand and shoes for his feet;

23. And bring out the fattened calf and kill it, and let us eat and be merry,

24. For this my son was dead but is alive again. He was lost but now is found." And they began to eat and be merry.

25. Now the elder son was in the field, and as he came in and neared the house he heard the music and dancing.

26. So he called a servant and asked him what it was all about,

27. "Your brother has come home," said the servant, "and your father has killed the fattened calf because he is so pleased that he is safe and well."

28. But the brother was angry, and not willing to go in. The father thereupon went out and urged him.

29. But he said to his father, "Look here, I have worked for you for many years, I have never disobeyed your commandments, but you have never given me even a kid that with my friends I might make merry.

30. But when this son of yours, who has squandered your living, wasting it on harlots, comes home, you kill for him the fattened calf."

31. But the father said to him, "My boy, you are always with me, and all that I have is yours.

32. But it is appropriate to make merry and rejoice on this occasion, because your brother was dead and is alive again. He was lost but now is found."

## 16

AND he said further to his disciples, "There was a certain rich man who had a steward, and it was reported to him that this steward was wasting his goods.

2. So he called him in, and said, "What is this I hear about you?

Give an account of your stewardship, for I will have to terminate your employment."

3. So the steward thought to himself, "What can I do, for my lord is relinquishing me of my stewardship? I cannot dig and I am ashamed to beg.

4. I know what I will do, so that when I lose my job I will still receive consideration from certain people."

5. So calling to him the debtors of his lord one by one, he said to the first, "How much do you owe my lord?"

6. And he said, "A hundred baths of oil." The steward said, "Sit down quickly, take out your account and write fifty."

7. Then to another he said, "And how much do you owe?" And he said, "A hundred bags of wheat." "Take your account," said the steward, "and make it eighty."

8. And the rich man praised this wicked steward for his prudence. For the sons of this world are more prudent with those of their own generation than are the sons of light.

9. I advise you therefore, to win friends by your use of the mammon of unrighteousness, so that when it fails you, you will be received in the eternal abode.

10. He that is faithful in the least little duty is also faithful in the greatest; and he that is unfaithful in the least little duty is also unfaithful in the greatest.

11. If therefore you have not been faithful in your utilizing of the mammon of unrighteousness, who will entrust you with the truth?

12. And if in handling that which belongs to another you have not been faithful, how can you be entrusted with something of your own?

13. No one can serve two masters, for he will either hate one and love the other, or he will honour one while despising the other. "You cannot serve God and mammon."

14. Now the Pharisees, who are covetous, heard all these things, and they ridiculed him.

15. And he said to them, "You are the people who justify yourselves before men, but God knows your hearts. That which is highly regarded by men is an abomination before God."

16. The law and the prophets sufficed until John, but from that time the kingdom of God has been announced, and everyone looks for something different.

17. But it is easier for the heaven and the earth to pass away than for one letter of the law to fail.

18. Everyone who puts away his wife and marries another commits adultery, and everyone who marries her who is put away commits adultery.

19. Now a certain man was rich. He clothed himself in purple and in fine linen, and he enjoyed splendour and good cheer every day.

20. And there was a certain poor man named Lazarus, whom they laid at his porch. He was covered with sores.

21. It was his desire to be satisfied with the crumbs which fell from the rich man's table; and the dogs came and licked his sores.

22. Now it happened that the poor man died, and was carried by the angels to Abraham's bosom. And the rich man also died and was buried.

23. And in hades, being tormented, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

24. And he cried out, "Father Abraham, have mercy on me, and

send Lazarus that he might dip the tip of his finger in water and cool my tongue, for I am suffering in this fire."

25. But Abraham said, "My child, remember that in your lifetime you received your good things while Lazarus received only bad things; but now he is in comfort while you are suffering."

26. And besides, there is a great chasm between us, so that even if one desired to pass over your way he could not do so, nor could one pass from you to us."

27. And he said, "I ask you, father, to send him to my father's house."

28. That he might earnestly testify to my five brothers, urging them that they might not come to this place of torment."

29. Abraham said to him, "They have Moses and the prophets. Let them hear them."

30. But he said, "No father Abraham, but if only one from the dead could go back they would repent."

31. But he said to him, "If they will not listen to Moses and the prophets, neither will they listen, even to one who has risen from the dead."

## 17

AND he said to the disciples, "While it is impossible to avoid offences coming, it will be bad for him by whom they come."

2. It would be better for that man if a millstone, such as is turned by an ass, were hanged around his neck and he were cast into the sea. This would be preferable to offending one of these little ones.

3. Be careful in what you do. If your brother sin against you, rebuke him; and if he repent, forgive him.

4. And if he should sin against you seven times in the day, and seven times come and say, "I am sorry," forgive him."

5. The apostles said to the Lord, "O that we might develop in faithfulness."

6. But the Lord said, "If your loyalty were as much as a grain of mustard seed you could say to this mulberry tree, 'Uproot yourself and plant yourself in the sea,' and it would obey you."

7. But which of you, having a servant who comes in from ploughing or caring for the sheep, would tell him to sit down and have something to eat?

8. Would you not rather say to him, "Prepare for me to eat, and gird yourself about and serve me while I eat and drink. Then when I have finished, you may eat and drink?"

9. Would he be thankful then to that servant for doing as he was commanded? I think not.

10. It is the same with you. When you have done everything that you have been commanded to do, say, "We are unprofitable servants, for we have only done what it was our duty to do."

11. And it happened that in his journey to Jerusalem he passed right through Samaria and Galilee.

12. And on entering a certain village ten lepers met him, keeping at a distance.

13. And they called out, "Jesus, Master, have mercy on us."

14. And when he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed.

15. And one of them, seeing that he was healed, turned back and began praising God at the top of his voice.

16. And he fell on his face at the

feet of Jesus, thanking him. He was a Samaritan.

17. And Jesus asked them, "Were there not ten cleansed? Where are the nine?"

18. Have not any others returned to express gratitude to God save this stranger?"

19. And he said to him, "Stand up and go on your way. Your faithfulness has cured you."

20. Now the Pharisees asked him when the kingdom of God was coming, and he answered saying, "The kingdom of God cannot be seen coming."

21. No one can say, "Here it is," or "There it is," for it is an experience which takes place within you."

22. And he said to his disciples, "The days will come when you will long to see the day of the Son of man, but will not be able to see it."

23. And when they say to you, "Look, he is here," or "Look he is there," do not go, or follow them.

24. For as the lightning, which lightens the sky from one end of heaven to the other, shines forth, so will also the Son of man appear in his day.

25. But first, he must suffer many things, and be rejected by this generation.

26. For as it was in the days of Noah, so shall it be also in the days of the Son of man.

27. Then, they were eating and drinking, and marrying and giving in marriage, right up until the day when Noah entered the ark, and the flood came and destroyed them all.

28. It was much the same in the days of Lot. They were eating and drinking, buying and selling, planting and building,



29. Until the day Lot went out of Sodom when it rained fire and sulphur from heaven, and destroyed them all.

30. This is how it will be in the day when the Son of man will be revealed.

31. When that day comes he who is on the house top, having his goods in the house, should not come down to take his goods, and similarly, he who is in the field should not return to take the things he left behind.

32. Remember Lot's wife.

33. He who seeks to preserve his life shall lose it, and whoever loses his life shall preserve it.

34. I tell you, in that night two men may be occupying one bed, and one of them shall be taken and the other left.

35. Two women shall be grinding together, one of whom shall be taken and the other left.

36. Two men shall be in the field; the one shall be taken and the other left."

37. Answering they said to him, "Where, Lord?" And he said to them, "Where the carcase is, there will the eagles be gathered together."

## 18

ANOTHER parable he told them to reveal the importance of persisting in prayer without tiring.

2. He said, "There was a certain judge in a certain city who did not fear God and had little respect for the opinions of other men.

3. And there was a widow in that city, who frequently came to him saying, "Avenge me of my enemy."

4. At first he refused her request, but later he reasoned to himself, "Even though I do not fear God nor respect man,

5. Yet because she continually

troubles me, I will avenge this widow, otherwise her endless visits will embarrass me."

6. And the Lord said, "Listen to what this unrighteous judge said,

7. Will not God avenge his elect, and be patient with those who cry to him day and night?

8. I tell you he will avenge them speedily, nevertheless, when the Son of man comes, will he really find faithfulness upon the earth?"

9. He also spoke the following parable for those who were confident that they were righteous, while they despised the righteousness of others.

10. "Two men went up into the temple to pray. One was a Pharisee, and the other a taxgatherer.

11. The Pharisee stood and prayed with himself as follows, "God I thank you that I am not like other men, grasping, unrighteous, adulterous, or even like this taxgatherer.

12. I fast twice in the week, and I tithe all my increase.

13. But the taxgatherer who stood afar off would not even lift his eyes to heaven, but beating his breast he said, "God, provide an Intercessor for me the sinner."

14. I tell you, this man went home to his house justified rather than the other. For everyone that exalts himself shall be humbled, while he who humbles himself shall be exalted."

15. And there were brought to him some children that he might touch them; but when the disciples saw this they rebuked those who brought them.

16. But Jesus called the disciples to him and said, "Allow the little children to come to me. Do not forbid them; for of such is the kingdom of God.

17. Truly I tell you, whoever does not receive the kingdom of God as

a little child shall never enter into it."

18. And a certain ruler asked him saying, "Good Teacher, what must I do to inherit eternal life?"

19. But Jesus said to him, "Why do you call me good? Only God is good."

20. You know the commandments - You shall not commit adultery, you shall not commit murder, you shall not steal, you shall not bear false witness, honour your father and mother."

21. And he said, "I have kept all these from my youth."

22. When Jesus heard this he said to him, "There is one thing you lack. "Sell everything you have and give the proceeds to the poor, and you shall have treasure in heaven, and come and follow me."

23. But when he heard these words he became very sorrowful, because he was very rich.

24. And Jesus, on seeing his great disappointment said, "How difficult it is for those who have riches to enter the kingdom of God."

25. For it is easier to pass a rope through an eye of a needle than to admit a rich man into the kingdom of God."

26. And to those who were listening he said, "Who then is able to win salvation?"

27. But he added, "Those things which are impossible to man are possible with God."

28. And Peter said, "Look, we have left everything to follow you."

29. And he said to him, "Truly I tell you that there is no one who has left houses or parents or brothers or wife or children, for the sake of the kingdom of God,

30. Who shall not receive much more in this life, and immortality in the life to come."

31. And taking the twelve he said

to them, "Take note, We are going up to Jerusalem, and all things that have been written by the prophets about the Son of man shall take place.

32. He will be delivered up to the Gentiles, and will be mocked and insulted and spat upon.

33. And after scourging him they will kill him; and on the third day he will rise again."

34. But they understood nothing of what he said, for this saying was hidden from them. They just did not understand.

35. And as they neared Jericho, a certain blind man was seen, sitting by the road side begging.

36. And hearing the crowd walking past he asked what it meant.

37. And they told him that Jesus of Nazareth was passing by.

38. So he called out saying, "Jesus, Son of David, have mercy on me."

39. And those in front rebuked him, telling him to be quiet, but he only cried out all the more, "Son of David, have mercy on me."

40. Jesus stopped and commanded that they bring him to him, and when he came near, he asked him,

41. Saying, "What would you like me to do?" And he said, "Lord, that I might receive my sight."

42. And Jesus said to him, "Receive your sight, for your faithfulness has healed you."

43. And immediately he received his sight, and followed him praising God. And all the people, when they saw it, gave praise to God.

## 19

AND Jesus entered and passed through Jericho.

2. And there was a man there called Zacchaeus who was a chief tax-gatherer, and a rich man.

3. He was anxious to see Jesus of whom he had heard, but because

of the crowd, and because he was only a small man, he was unable to do so.

4. So, after running ahead, he climbed up a sycamore tree to get a view of him; for he knew he was to pass that way.

5. And when he came to the place, Jesus looked up and saw him. And he said to him, "Zacchaeus, come down quickly, for today I would like to stay at your house a while."

6. Zacchaeus quickly climbed down, and gladly received him.

7. All who saw it murmured saying, "He is going to stay with a man who is a sinner."

8. But Zacchaeus stood there, and said to the Lord, "Hear me Lord, one half of my possessions I now give to the poor, and if I have taken anything from anyone by wrongful means, I return it fourfold."

9. And Jesus said to him, "Today salvation has come to your house, for you are truly a son of Abraham; 10. For the Son of man came to seek and to save that which has been lost."

11. And to those who were listening to these words, he proceeded to tell a parable; for he was nearing Jerusalem, and the people thought that there he would immediately set up the kingdom of God.

12. He said therefore, "A certain man of noble birth was about to take a journey to a distant country that he might receive an appointment as king, and then return again."

13. And after calling ten of his servants, he gave them each a pound, and said to them, "Trade with this until I come back again."

14. But his associates hated him, and they sent a delegation after him with the message, "We are not willing to have this man to reign over us."

15. And it happened, when he returned, having been made king, that he called together the servants to whom he had given the money, so that he might find out what each had gained by trading.

16. And the first came in and said, "Lord, your pound has earned ten pounds."

17. So he said to him, "Well done, good servant, Because you have been faithful in a few small matters, I will make you governor over ten cities."

18. And the second came in saying, "Lord, your pound has made five pounds."

19. And he said also to this servant, "Take over the government of five cities."

20. And another came and said, "Lord, regarding your pound which I kept wrapped up in a handkerchief,

21. I was afraid, because I know that you are a hard man, grasping where you have not invested, and reaping where you have not sown."

22. But he said to him, "From your own words I will judge you you wicked servant. You knew I was a hard man, grasping where I had not invested, and reaping what I had not sown;

23. Why did you not put my money in the bank, so that at least I would have received it again with interest?"

24. And to those standing by he said, "Take the pound from him and give it to him who has ten pounds."

25. But they said to him, "Lord, he has ten pounds."

26. "I tell you," he said, "that to everyone that has shall be given, and from him who has not shall be taken, even the little that he has. 27. Moreover my enemies - those who did not want me to reign over

them - bring them here and slay them in front of me."

28. And having told this parable, he continued his journey toward Jerusalem.

29. And it happened that as he approached Bethphage and Bethany, near the mountain called the mount of Olives, he sent on two disciples;

30. Saying to them, "Go into the village opposite you, and as you enter you will find a colt which has never yet been ridden on, tied up. Untie him and bring him to me.

31. And if anyone asks why you untied it, say, "Because the Lord needs it."

32. So they went and found things as he had said.

33. And when they untied the colt, those in charge of it said to them, "Why untie the colt?"

34. So they said, "The Lord needs it."

35. And they led it to Jesus, and after throwing their coats over it, they placed Jesus upon it.

36. And as he rode along they spread their garments on the road;

37. And as he began the descent from the mount of Olives, the whole crowd of his disciples rejoiced, and praised God with a loud voice for all his wonderful works of power.

38. Saying, "Honoured be the king who comes in the name of the Lord. Peace in heaven and glory in the highest."

39. And some of the Pharisees from the crowd said to him, "Teacher, rebuke your disciples."

40. But he answered them, "I tell you that if they should be quiet the very stones would cry out."

41. And when he drew near and saw the city, he wept over it, saying,

42. "If only you had known, even you, at least in this your day, the things that count for peace; but now they are hidden from your eyes.

43. For the days shall come upon you when your enemies shall build a rampart around you, closing you in from every side,

44. And shall bring down level to the ground both you and your children within you, and shall not leave in you one stone upon another, because you knew not the day of your visitation."

45. Then he entered the temple and began to cast out those who were buying and selling;

46. Saying to them, "It is written, My house is a house of prayer, but you have made it a den of thieves."

47. And as he taught day after day in the temple, the chief priests and the scribes and the elders of the people sought to destroy him.

48. But they found no excuse for doing so, for the people were attentive to his words, and gave him their support.

## 20

NOW it happened on one of those days when he was preaching to the people in the temple, and announcing the good news, that the priests and the scribes and the elders came up,

2. And they spoke to him saying, "Tell us what authority you have for doing the things you do. Who gave you this authority?"

3. In answer he said to them, "I will also ask you something. Tell me,

4. The baptism of John, was this authorized by heaven, or did it originate with man?"

5. And they reasoned among themselves saying, "If we say 'by heaven' he will say, 'Why then did you

not believe him?"

6. But if we say, 'with man' the people will stone us, for they are convinced that John was a prophet."

7. So they told Jesus that they did not know where John received his authority.

8. And Jesus said to them, "Neither will I tell you whence I received authority to do the things I do."

9. And he told the people this parable, "A certain man planted a vineyard. He placed it under the care of gardeners, and left the country for a long time.

10. Then, at the correct season, he sent a servant to receive of the fruit of the vineyard; but the gardeners beat him, and sent him away without anything.

11. So he sent another servant, but they beat him also shamefully, and sent him away empty handed.

12. So he sent a third, but they wounded him and cast him out.

13. "Now what shall I do," pondered the owner, "I will send my only beloved son. Surely when they see him they will respect him."

14. But when those gardeners saw him they reasoned among themselves saying, "This is the heir; let us kill him and claim the inheritance."

15. So they cast him out of the vineyard and killed him. What do you think the owner of the vineyard will do to them?

16. He will come and destroy these men, and give the vineyard to others." And after hearing this parable they said, "May this never be."

17. But he looked at them and said, "What then do the Scriptures mean when they say, 'The stone which the builders rejected is become the head of the corner.

18. Everyone that falls on this stone will be broken, but everyone

upon whom the stone falls will be ground to powder?"

19. Then the chief priests and the scribes tried to lay hands on him, but they were afraid of what the people might do. They knew that this parable was levelled against them.

20. So they watched him, and employed secret agents, who pretended to be righteous, to try and trick him into saying something which they could use as an excuse for accusing him before the governing authorities.

21. So they questioned him saying, "Teacher, we know that what you say and preach is right, and that you are not influenced by the standing of people, but teach truly the way of God.

22. Is it lawful for us to pay tribute to Caesar or not?"

23. But Jesus saw what they were driving at, and he said to them, "Why do you tempt me?"

24. Show me a coin. Now whose image and inscription is this?" They said, "Caesar's."

25. And he said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

26. And they were not able to use this statement to condemn him before the people, and in bewilderment remained silent.

27. Then some of the Sadducees, who deny a resurrection, came to him with a question.

28. And they said, "Teacher, Moses told us that if a man should die childless, that his brother take the widow and should raise up children to his brother.

29. Now there were seven brothers. The first, having a wife, died childless.

30. The second took the woman, but also died childless.

31. And so did the third, and the rest of the seven without leaving children.

32. Finally the woman died also.

33. Now then, whose wife shall she be after the resurrection, for she had been wife to all seven?"

34. In answer Jesus said to them, "In this life men marry, and are given in marriage,

35. But those who are accounted worthy of the life to come, and are raised in the resurrection, neither marry nor are given in marriage.

36. Neither will they die any more, for they are like the angels, and are sons of God, being sons of the resurrection.

37. But that the dead will be raised even Moses revealed, in that part about the burning bush, where he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38. God is not the God of the dead, but of the living, for all that are his live."

39. Then some of the scribes said, "Teacher, you have well spoken."

40. After this nobody dared question him further.

41. And Jesus said to them, "How can they say that Christ is the son of David?"

42. For David himself says in the book of Psalms, "The Lord said to my Lord, sit on my right hand,

43. Until I place your enemies as a footstool under your feet."

44. If therefore David calls him Lord, how can he be his son?"

45. And as all the people were listening he said to his disciples,

46. "Beware of the scribes who like to walk about in robes. They love to be saluted in the market places, and to occupy front seats in the synagogues, and seats of honour at suppers.

47. But they devour widow's houses, and as a pretext, pray great lengthy prayers. For this they will be heavily condemned in the judgment.

## 21

AND on looking up he saw the rich people dropping their gifts into the offering box.

2. And he also noticed a certain poor widow drop in two small coins.

3. And he said, "Of a truth I tell you that this poor widow has given more than all the others,

4. For they, out of their abundance have given God a little, while she, out of her poverty, has given all she had to live on."

5. And when some spoke of the temple, and of the goodly stones and consecrated gifts with which it was adorned, he said,

6. "See these things; the days will come when there will not be left standing one stone upon another that shall not be thrown down."

7. So they asked him, "Teacher, when will these things occur; and what shall be the sign that these things are about to take place?"

8. And he said, "Be careful not to be led astray, for many will come in my name saying, 'I am he.' The time is near. Do not go after them.

9. And when you hear of wars and commotion, do not be terrified, for these things must take place first; not immediately before the end.

10. Then he said to them, "Nation shall rise against nation, and kingdom against kingdom.

11. And great earthquakes shall occur in various places, and there will be famines and pestilences, and fearful sights, and great signs from heaven.

12. But before these things they will lay hands upon you, and will persecute you, and deliver you to the synagogues and prisons, bringing you before kings and governors on account of my name.

13. But for you it will be an opportunity to testify.

14. Therefore do not be anxious in your hearts what you will say in your defence,

15. For I will give you a mouth, and wisdom, which those who oppose you will not be able to resist or to explain.

16. But you will be betrayed even by your parents, and your brothers, and friends and relations; and some from among you shall be put to death.

17. For everyone will hate you because of my name.

18. But in no wise will a hair of your head be lost.

19. You will win life by your patient endurance.

20. But when you see Jerusalem encircled by armies, then know that the time of her desolation is near.

21. Then those of Judea should flee to the mountains; and those in the midst of Jerusalem should get out; and those in the country should not enter the city.

22. For these will be days of vengeance, that it might be fulfilled which is published in the scriptures.

23. But it will be difficult for those who are with child, and for those who are breast feeding in those days, for there shall be great distress upon the land, and anger among this people.

24. And they shall fall by the mouth of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden down by the Gentiles until the times of

the Gentiles be fulfilled.

25. And there shall be signs in the sun and moon and stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring.

26. Men's hearts shall faint from fear and anxiety over what is coming upon the inhabitants of the earth; for the powers of the heavens shall be shaken.

27. And then they shall see the Son of man coming in a cloud with power and great glory.

28. But when these things begin to come to pass, lift up your heads and look up, because your redemption draws near."

29. And he spoke a parable to them. "Consider the fig tree and all trees.

30. When they start to sprout you know that summer is near.

31. So also when you see these things coming to pass, know that the kingdom of God is near.

32. Truly I tell you that this generation shall in no wise have passed away when all things shall have taken place.

33. The heaven and the earth shall pass away, but my words will certainly never pass away.

34. But be careful lest you so load your hearts with eating and drinking and the ordinary cares of life, that that day should come upon you unexpectedly.

35. For as a snare it will come upon all those living on the face of the earth.

36. Watch therefore, and pray at every opportunity, that you might be accounted worthy to escape all these things which are about to come to pass, and be able to stand before the Son of man."

37. And each day he taught in the temple, and each night he went out and stayed on the mount of

Olives.

38. And each morning all the people came early to the temple to hear him.

## 22

NOW the feast of unleavened bread, which is called the passover, drew near.

2. And the chief priests and the scribes were seeking an opportunity to accuse him and put him to death, for they were afraid of the people.

3. And Satan entered into Judas who is surnamed Iscariot, one of the twelve.

4. And he went away and consulted with the chief priests and the elders, as to how he might deliver him to them.

5. And they were pleased, and agreed to give him money.

6. And he promised to do this, and from then on sought an opportunity to deliver him to them when he was away from the crowd.

7. Then came the day of unleavened bread when it was necessary to kill the passover.

8. And Jesus sent Peter and John, saying, "Go and prepare for us the passover, that we may eat it together."

9. But they said to him, "Where shall we prepare it?"

10. And he said to them, "When you enter the city, a man will meet you, carrying a pitcher of water. Follow him into the house which he enters.

11. And say to the master of the house, "The Teacher asks you, 'Where is the guest chamber in which I may eat the passover with my disciples?'"

12. And he will show you a large furnished upper room. Make your preparations there."

13. And they went and found

things just as he had said, and prepared the passover.

14. And when the time came, he sat at the table, and the twelve apostles with him.

15. And he said to them, "I have longed for this opportunity to eat this passover with you before I suffer.

16. Because I tell you, that I will not again eat of it until the kingdom of God is made up."

17. Then he took a cup and, after giving thanks, said, "Take this and share it among yourselves,

18. For I tell you that I will never again drink of the fruit of the vine until the kingdom of God comes."

19. Then he took bread, and, after giving thanks, broke it and gave it to them saying, "This is my body which is given for you. Do this in remembrance of me."

20. In like manner also he took the cup, and after having sipped a little, said, "This cup is the new covenant in my blood, which is poured out for you.

21. Look now, the hand of him who is to betray me is with me on the table.

22. The Son of man will surely go according as it has been determined, but it will be unfortunate for that man by whom he is betrayed."

23. And they began to question together among themselves as to which of them was to do this.

24. And there was also competition among them as to which of them would be accounted the greatest.

25. And he said to them, "The kings of the Gentiles rule over them, and those with authority are regarded as great.

26. But it shall not be thus with you, but the greatest among you, let him be as the least, and he that leads as he that serves.



27. For who is the greater, he who sits at the table or he who serves? Is it not he who sits? But I am among you as he who serves.

28. But you have stood by me in my temptations,

29. And I appoint a kingdom to you as my Father has appointed a kingdom to me.

30. That you may eat and drink at my table in my kingdom, and may sit on thrones judging the twelve tribes of Israel."

31. And the Lord said to Simon, "Simon, Satan is determined to get you, and to sift you as wheat.

32. I have prayed for you that your faithfulness will not fail. Will you, when you have turned back again, strengthen your brethren."

33. And Peter said to him, "Lord, with you I am ready both for prison and for death."

34. And Jesus said, "I tell you Peter, before the cock crows this night you will three times deny that you know me."

35. Then he said to them all, "When I sent you out without purse or provision bag or sandals, did you lack anything?" And they answered, "Nothing."

36. Therefore he said to them, "But now I say, he who has a purse, let him take it, and also his provision bag, and he who does not have one, let him sell his garment and buy a sword.

37. For I tell you that this prophecy of the scriptures about me is yet to be fulfilled, "And he was reckoned as being with the law-breakers," for the things written concerning me must have a fulfillment."

38. And they said, "Lord, look, there are two swords here." And he said to them, "That will be enough."

39. And according to his custom, he went out to the mount of Olives, his disciples following him.

40. And when he arrived at his destination he said to them, "Pray that you will not enter into temptation."

41. And he withdrew himself from them about a stone's throw, and, falling on his knees, prayed,

42. Saying, "Father, if it be your will, take away this cup from me, nevertheless, not my will but yours be done."

43. Then an angel appeared from heaven and strengthened him.

44. And because of the struggle through which he was passing, he prayed more earnestly, sweating as it were, great drops of blood which fell down to the earth.

45. Then, after arising from his prayer, he came to his disciples and found them sleeping, being worn out by grief.

46. And he said to them, "Why do you sleep? Wake up and pray that you may not enter into temptation."

47. And as he spoke, suddenly a crowd led by Judas, one of the twelve, appeared, and Judas approached Jesus to kiss him.

48. But Jesus said to him, "Judas, are you betraying the Son of man with a kiss?"

49. And those around him, seeing what was about to happen, asked, "Lord, shall we attack them with swords?"

50. And a certain one of them struck a servant of the high priest and cut off his right ear.

51. But Jesus said, "Allow them their way," and touching the ear of the wounded man he healed him.

52. And Jesus said to those who had come against him - the chief priests and officers of the temple

and elders - "Have you come against me as you would against a robber, with swords and staves?"

53. I have taught daily in the temple with you, and you did not put forth your hand to take me, but night is your time, and your power is that of darkness."

54. So they seized him, and led him away to the house of the high priest, and Peter followed afar off.

55. In the middle of the court a fire was kindled, around which people sat, Peter among them.

56. But a certain maid saw him sitting in the light, and looking keenly at him said, "This is one of those who were with him."

57. But he denied him, saying, "Woman, I do not know him."

58. A little later another, on seeing him said, "You are one of them." But Peter said, "Man, I am not."

59. After about an hour another person strongly affirmed that he was one of them saying, "Truly this man was with him, for he is a Galilean."

60. But Peter said, "Man, I do not understand what you are saying." And as soon as he said this the cock crew.

61. And the Lord turned and looked at Peter, and Peter remembered how the Lord had said to him, "Before the cock crow you will deny me three times."

62. And he went outside and wept bitterly.

63. And those who were holding Jesus taunted him and beat him.

64. And having blindfolded him, they struck him in the face and asked saying, "Prophecy who it is that struck you."

65. And they said many other blasphemous things to him.

66. And when the day dawned the elders of the people with both the

chief priests and the scribes gathered together, and they led him before their sanhedrin, and asked,

67. "If you are the Christ, tell us." And he said to them, "If I tell you you will not believe.

68. And if I should ask anything of you, you would not answer me nor let me go.

69. Very soon the Son of man will be seated at the right hand of the power of God."

70. Then they said, "What need have we of other witnesses, for we have heard this ourselves from his own mouth."

## 23

THEN the crowd rose up and led him to Pilate.

2. And they began to accuse him saying, "We found this man opposing the government, and forbidding the payment of taxes to Caesar, claiming that he himself is Christ a king."

3. And Pilate asked him, "Are you the king of the Jews?" And he answered, "You are saying that I am."

4. And Pilate said to the chief priests and the crowd, "I find no fault in this man."

5. But they insisted saying, "He stirs up the people, teaching throughout all Judea from Galilee to this place."

6. When Pilate heard Galilee named he asked if Jesus were a Galilean,

7. And on finding that he was, and that he came from the territory governed by Herod, he sent Jesus to Herod who was in Jerusalem at the time.

8. Herod was pleased to see Jesus, because he had heard a lot about him, and was hoping to see him perform some miracle.

9. So he questioned him extensively, but was unable to evoke an

answer.

10. All the time the chief priests and scribes stood by, accusing him violently.

11. So Herod with his troops treated him contemptuously. They mocked him by dressing him up in kingly clothing, and sent him back to Pilate.

12. Then Pilate and Herod became friends again, for before this they were at enmity one with another.

13. So Pilate called together the chief priests and the rulers and the people,

14. And said to them, "You brought this man to me, accusing him of turning the people against me. I have examined him in front of you and find nothing to support those accusations which you bring against him.

15. And neither did Herod, for I sent you up to him also, and nothing has he done to warrant the sentence of death.

16. Therefore I will chastise him and release him."

17. It was customary to release to them one prisoner at the time of the feast.

18. But they cried out in mass saying, "Away with this man. Release Barabbas to us."

19. Barabbas was in prison for insurrection and murder.

20. Again therefore, Pilate appealed to them, suggesting the release of Jesus.

21. But they cried out saying, "Crucify him, Crucify him."

22. And he appealed a third time, "What evil has this man committed? I find no cause of death in him. I will therefore chastise him and release him."

23. But in loud demanding voices they called for his crucifixion, and their voices, with those of the chief priests, prevailed.

24. And Pilate decided to comply with their request

25. And he released to them the man who had been imprisoned for insurrection and murder, upon their request; and delivered up Jesus as they wished it.

26. And as they led him away, they seized a certain Cyrenian called Simon as he came in from a field, and made him carry the cross behind Jesus.

27. And a great crowd followed him, including some women who were weeping and wailing for him.

28. And turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but rather weep for yourselves and your children;

29. For the days will soon come when they will say, "Fortunate are the childless, and the wombs that did not bear, and the breasts that have never given milk."

30. Then shall they begin to say to the mountains, "Fall on us," and to the hills, "Cover us."

31. For if they do this when trees are green, what will they do in time of drought?"

32. And there were two other law breakers led away with him to be put to death.

33. And when they came to a place called "A skull," there they crucified him, and the law breakers, one on the right and the other on the left.

34. And Jesus said, "Father forgive them, for they know not what they do." And they divided his garments, casting lots.

35. And the people stood by watching, and the rulers were with them, deriding him and saying, "He saved others, let him save himself if he is the Christ the chosen of God."

36. The soldiers also mocked him, coming near and offering him

vinegar;

37. And saying, "If you are the king of the Jews, save yourself."

38. And there was also an inscription written over him in Greek, Latin, and Hebrew letters, "This is the king of the Jews."

39. Now one of the law breakers who had also been crucified, turned on him saying, "If you are the Christ, save yourself and us."

40. But the other rebuked him saying, "Do you not fear God, you who have been sentenced in the same way as he?"

41. We have been sentenced rightly, for we are only punished for our misdeeds, but this man has done nothing amiss."

42. Then he said to Jesus, "Remember me Lord when you come into your kingdom."

43. And Jesus said to him, "Truly I tell you this day that you will be with me in Paradise."

44. It was about the sixth hour, and darkness came over the whole land until the ninth hour.

45. For the sun was darkened, and the veil of the temple was rent in two.

46. And after crying out with a loud voice Jesus said, "Father, into your hands I commit my breath." And having said this he breathed his last.

47. Now when the centurion saw what had taken place he glorified God saying, "This man was undoubtedly righteous."

48. And all the people who had come to see this event, when they had seen, beat their breasts and returned.

49. And those who had known him, including the women who came down with him from Galilee, all stood afar off, looking on.

50. Now there was a man named Joseph, a member of the council,

a good man and a just man.

51. He had not given his assent to the deeds of the council. He came from Arimathea, a city of the Jews, and was himself waiting for the kingdom of God.

52. This man went to Pilate and asked for the body of Jesus.

53. And he took it down and wrapped it in a linen cloth, and placed it in a tomb hewn out of the rock - a new tomb in which no other had ever been placed.

54. And it was the preparation day, and the Sabbath was approaching.

55. And the women who had come with him from Galilee, having followed, saw the tomb and how his body was placed.

56. And they returned and prepared spices and ointments, and then rested on the Sabbath according to the commandment.

## 24

NOW on the first day of the week, at early dawn they came to the tomb bringing the spices which they had prepared, and some others were with them.

2. And they found that the stone had been rolled away from the tomb.

3. And on entering they discovered that the body of the Lord Jesus was not there.

4. And as they were wondering about this, suddenly two men appeared, clothed in shining garments.

5. And they were greatly afraid, and bowed their faces to the earth. But the men said to them, "Why do you seek the living among the dead?"

6. He is not here, for he has risen. Remember how he told you when he was in Galilee,

7. Saying, "It is necessary that the

Son of man be delivered into the hands of sinful men and crucified, and that he will rise again on the third day."

8 And they remembered his words.

9. And returning from the tomb they told these things to the eleven and to all the rest.

10. Now there was Mary the Magdalene, Joanna, Mary the mother of James, and others with them, who told the apostles these things.

11. But their words sounded like idle talk to them. They did not believe them.

12. But Peter rose and ran to the tomb, and, stooping down, saw the linen clothes lying apart, and went away home perplexed as to what had happened.

13. Then again, two of them set out on that same day to go to a village about sixty furlongs from Jerusalem, called Emmaus.

14. And they were talking about all these things that had taken place.

15. And it happened that as they discussed these things, Jesus himself drew near and walked with them.

16. But their vision was beclouded that they should not recognize him.

17. And he said to them, "What are you talking about as you walk, which makes you so sorrowful?"

18. And one of them whose name was Cleopas said to him, "How can you live in Jerusalem and not know of what has been happening over the last few days?"

19. And he said to them, "What has been happening?" And they said, "About Jesus of Nazareth, a man who was a prophet mighty in word and deed before God, and before all the people.

20. And how the chief priests and

our rulers delivered him up to judgment, and to death, and crucified him.

21. But we were hoping that it was he who was about to redeem Israel. But it is now the third day since these things occurred.

22. And some of the women of our company astonished us, having gone to the tomb early this morning.

23. And not having found the body, by declaring that they had seen some angels who said that he is alive.

24. And some of us went to the tomb and found that it was just as the women had said, but they did not see him."

25. Then Jesus said to them, "You are so dull and slow of heart to believe all that the prophets have spoken.

26. Was it not necessary for Christ to suffer these things, and to enter into his glory?"

27. Then beginning with Moses and proceeding through all the prophecies, he explained to them all the scriptures relating to himself.

28. And as they neared the village to which they were going, and as he appeared to be going further,

29. They urged him saying, "Please stay with us, for it is getting late, and growing dark." So he went in to stay with them.

30. And it happened that as they sat at the table, he took the bread and blessed it, and broke it, and gave it to them.

31. Then their vision became clear, and they recognized him, and he disappeared from their sight.

32. And they exclaimed to one another. "Did not our hearts burn within us when he spoke to us, opening up the scriptures?"

33. And they rose up that same

hour and returned to Jerusalem where they found the eleven assembled, and others with them,

34. Who said, "The Lord is risen indeed, and has appeared unto Simon."

35. Then they related what had happened to them on the way, and how they had recognized him by the breaking of the bread.

36. And while they were telling these things, Jesus himself stood in their midst, and said, "Peace be with you."

37. They were terrified with fear, thinking that they were seeing a spirit,

38. So he said to them, "Why are you troubled? Why do you allow strange thoughts to come into your hearts?"

39. Look at my hands and my feet, to see if it is I. Touch me and see, for a spirit does not have flesh and blood as you see I have."

40. And having said this he showed them his hands and feet.

41. But while they were still unable to believe this new-found happiness, and wondering how it could be, he said to them, "Do you have anything for me to eat?"

42. So they gave him a piece of grilled fish and some honeycomb.

43. And he took it and ate it in front of them.

44. Then he said to them, "Re-

member my having said, when I was yet with you, that all which was written in the law of Moses and in the prophets and in the Psalms about me must be fulfilled?"

45. Then he opened the scriptures to their understanding.

46. And said to them, "Thus it has been written, and thus it was necessary for the Christ to suffer and to rise from the dead on the third day.

47. That repentance might be proclaimed in his name, and the forgiveness of sins to the peoples of all nations, beginning from Jerusalem.

48. You are witnesses of these things.

49. And observe, I will send that which my Father has promised upon you; but remain in the city of Jerusalem until you be clothed with power from on high."

50. And he led them out as far as Bethany, and then, lifting up his hands he blessed them.

51. And it happened that as he was blessing them he was separated from them and was taken up into heaven.

52. And after they had worshipped him they returned to Jerusalem with great joy.

53. And were found continually in the temple praising and honouring God.

## The Gospel According to JOHN

### 1

IN the beginning was the Word, and the Word was with God, and the Word was God.

2. He was in the beginning with God.

3. All things through him were created, and without him not one thing that exists was created.

4. In him was life, and the life was the light of men.

5. And the light appeared in the darkness, and the darkness has never been able to extinguish it.

6. There was a man sent from God whose name was John.

7. He came as a witness to draw attention to that light, showing that everyone can achieve faithfulness through him.

8. He himself was not the light, but just a witness concerning the light.

9. That light was the truth which enlightens every man who comes into the world.

10. He was in the world - the world which he created - but the world did not know him.

11. It was to that which was his own that he came, but that which was his own received him not.

12. But to as many as did receive him, to them he gave authority to be called sons and daughters of God on condition that they be loyal to his name,

13. By being born again, not of bloods, not in fulfilling the desires of the flesh, or of the will of man, but in obeying the law of God.

14. And the Word became flesh and temporarily lived among us, and we discerned his glory, a glory parallel to that of the Father, gracious and truthful

15. John witnessed concerning him, crying, "This is he of whom I spoke, who, coming after me, is preferred before me, for he existed before me."

16. And of his fulness have we all received, and grace upon grace.

17. For as the law was given through Moses, so grace and truth came through Jesus Christ.

18. No one has seen God at any time; but the only begotten Son, who is in the bosom of the Father, he teaches us, revealing him."

19. And this is how John witnessed when the Jews sent priests and Levites from Jerusalem to ask, "Who are you?"

20. He confessed without denial, "No, I am not the Christ."

21. And they asked, "What then? Are you Elijah?" But he said, "I am not." "Are you that prophet?" And he answered, "No."

22. "Well then," they said, "Who are you? We must give an answer to those who sent us. What can you tell us about yourself?"

23. He said, "I am a voice crying in the wilderness, "Make straight the way of the Lord," as the prophet Isaiah said."

24. And those who had been sent were Pharisees.

25. And they asked him saying, "Why do you baptize if you are not the Christ nor Elijah nor the prophet?"

26. John answered, "I baptize with water, but right among you stands one whom you do not know.

27. He is the one who, coming after me is preferred before me. He is the one whose sandals I am not worthy to untie."

28. These things took place at Bethabara, across the Jordan, where John was baptizing.

29. The next day John saw Jesus coming to him, and he said, "See, this is the Lamb of God who takes away the sin of the world.

30. This is he of whom I said, "He came after me, but has a priority above me, for he existed before me."

31. And I knew him not; but in order that he might be revealed to Israel I have come, baptizing with water."

32. And John bore witness saying, "I saw the Spirit descending as a dove out of heaven, and it rested upon him.

33. And I did not know him, but he who sent me to baptize with water said to me, "Upon whom you see the Spirit descending and resting, he is the one who baptizes with the Holy Spirit."

34. And I have seen and borne witness to the fact that this is the Son of God."

35. On the following day again, John was standing with two of his disciples,

36. And seeing Jesus walking past he said, "See, this is the Lamb of God."

37. And the two disciples heard what he said, and followed Jesus.

38. But Jesus turned and saw them following and asked,

39. "What are you looking for?" And they said to him, "Rabbi," which means Teacher, "where do you live?"

40. He said, "Come and see." Then they went and saw where he lived, and stayed with him that day. It was then about four o'clock in the afternoon.

41. One of the two who heard John's words and followed him was Andrew, the brother of Sim-

on Peter.

42. He first found his own brother Simon and said to him, "We have found the Messiah, or in other words, the Christ."

43. And he led him to Jesus, Jesus looked at him and said, "You are Simon, the son of Jonas. You shall be called Cephas which means a stone."

44. The next day Jesus planned to go into Galilee. He found Philip and said to him, "Follow me."

45. Now Philip was from Bethsaida, the city of Andrew and Peter.

46. Philip found Nathanael and said to him, "We have found him of whom it is written in the law of Moses, and in the prophets. We have found Jesus the son of Joseph who is from Nazareth."

47. And Nathanael said, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

48. When Jesus saw Nathanael coming, he said, "Look, this is truly an Israelite in whom is no guile."

49. And Nathanael said, "How do you know me?" Jesus said to him, "Before Philip called you, when you were under the fig tree I saw you."

50. Nathanael answered, "Teacher, you are the Son of God. You are the king of Israel."

51. And Jesus said to him, "Do you believe me just because I said I saw you under the fig tree? You will see greater things than this."

52. And he said to him, "Truly, truly I tell you, in future you will see heaven opened, and the angels of God ascending and descending on the Son of man."

## 2

ON the third day a wedding



took place in Cana of Galilee, and the mother of Jesus was invited.

2. And Jesus also and his disciples were invited to the wedding.

3. And when the mother saw that there was not enough wine, she said to Jesus, "They have not enough wine."

4. He said to her, "Mother, what has that to do with you or with me? My hour has not yet come."

5. But his mother told the servants to do whatever he told them to do.

6. Now there were six stone water containers standing there, used for ceremonial cleansing. Each held two or three measures.

7. Jesus said to them, "Fill these vessels with water." And they filled them up to the brim.

8. Then he said, "Now draw out and carry to the master of the feast." And they did so.

9. And when he tasted the water which had become wine, the master of the feast, knowing nothing of what had taken place, (though the servants knew) he called the bridegroom,

10. And said to him, "People usually serve the best wine first, and then, when all have freely partaken, bring on that which is inferior, but you have kept the good wine until now."

11. Thus Jesus, in Cana of Galilee, performed the first of many signs which would reveal his glory, and strengthen the faithfulness of his disciples in their service for him.

12. And after this he went down to Capernaum, he and his mother and brothers and his disciples; and they stayed there a few days.

13. But the Jewish passover drew near, and Jesus went up to Jerusalem.

14. And in the temple he found some men selling oxen and sheep and doves; and also money chang-

ers sitting at their tables.

15. And he made a scourge of cords, and drove them all out of the temple with their sheep and oxen. He turned over the tables of the money changers, scattering the coin.

16. And he said to those who sold doves, "Take these things away, and do not make my Father's house a house of merchandise."

17. Then his disciples remembered that which is written, "The zeal of your house has eaten me up."

18. The Jews therefore asked him, "What sign of authority do you have for doing this?"

19. And Jesus answered, "Destroy this temple, and in three days I will raise it up."

20. But the Jews said, "It took fortysix years to build this temple, and do you suggest you will raise it up in three days?"

21. But he spoke of the temple of his body.

22. And when therefore he rose from the dead his disciples remembered that he had said this, and they believed the scriptures and the words he had spoken.

23. While he was in Jerusalem at the passover feast, many people pledged loyalty to his name when they saw the signs which he was fulfilling.

24. But Jesus did not trust himself to them, because of his knowledge of mankind.

25. He did not need anyone to tell him of man's nature, for he understood that nature very well.

### 3

NOW there was a Pharisee whose name was Nicodemus, a ruler of the Jews.

2. He came to Jesus one night and said, "Rabbi, we know you to be a teacher sent from God, for no

one would be able to do the miracles you do unless God were with him."

3. Jesus answered him saying, "Truly, truly I tell you, unless a man be born again he cannot see the kingdom of God."

4. Nicodemus said to him, "How can a grown man be born again? Can he enter a second time into the womb of his mother and be born?"

5. Jesus answered, "Truly, truly I tell you, unless a person be born of water and of the Spirit he cannot enter into the kingdom of God."

6. That which is born of the flesh is flesh; but that which is born of the Spirit is spirit.

7. Do not be surprised at my saying that you must be born again.

8. The wind blows where it will, and we hear the sound, but do not know where it comes from or where it goes. This is how it is with those who are born of the Spirit."

9. Nicodemus asked, "How can this be?"

10. And Jesus said, "Are you a teacher in Israel, and you do not understand this?"

11. Truly, truly I tell you, we can only speak of what we know, and bear witness of what we have seen, and yet you reject our evidence.

12. If I speak to you about earthly things and you do not accept what I say, how can you accept heavenly things?"

13. No one has ascended to heaven except he who came down from heaven - the Son of man whose home is in heaven.

14. And just as Moses lifted up the serpent in the wilderness, so it is necessary for the Son of man to be lifted up;

15. So that everyone who renders

loyalty to him may not perish, but win everlasting life.

16. For God so loved the world that he gave his only begotten Son, that whoever gives loyalty to him might be saved from perishing, and given the opportunity to win everlasting life.

17. For God sent not his Son into the world to condemn the world, but to provide salvation for the world through him.

18. He who commits himself in faithfulness to him is not condemned, but he who does not, is already condemned, because he has not pledged loyalty to the name of the only begotten Son of God.

19. And this is why men are condemned, because although light has come into the world, they have loved darkness rather than light because of their evil doings.

20. For all who do evil hate the light, and do not come to the light lest their evil doings be exposed.

21. But he who practises the truth comes to the light so that his works might be seen as having been wrought in God."

22. After this Jesus and his disciples went to the land of Judea, and he stayed there with them and was baptizing.

23. John was also baptizing at Aenon, near Salim, because there was plenty of water there, and many were coming for baptism.

24. For John was not yet cast into prison.

25. Then a question arose among the disciples of John and some of the Jews over the subject of purification.

26. And they came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you bore witness, he also

baptizes, and many come to him."

27. John answered, "No man is able to receive anything unless it be given him from heaven.

28. You yourselves can witness that I said, "I am not the Christ, but am one sent before him."

29. He that has the bride is the bridegroom; but the friend of the bridegroom who stands and hears him rejoices to hear his voice. Thus you see my joy is complete.

30. He must increase but I must decrease.

31. He who comes from above is over all. He who comes from the earth is of the earth and speaks of the earth. He who comes from heaven is above all.

32. And he testifies of what he has seen and heard, though many may not receive his testimony.

33. But he who does receive his testimony is sealed with the knowledge that God is true.

34. For he who is sent by God speaks the words of God, for God does not restrict him in the gift of the Spirit.

35. The Father loves the Son into whose hands he gives all things.

36. He that commits himself in faithfulness to the Son has everlasting life, but he that is disobedient to the Son shall not see life, but is subject to destruction by the wrath of God."

#### 4

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2. (Although actually Jesus himself did not baptize, but his disciples),

3. He left Judea and went away again to Galilee.

4. And in doing so it was necessary for him to go through Samaria.

5. So he came to a city of Samaria called Sychar, near to that piece of land which Jacob gave to his son Joseph.

6. Now Jacob's well was there, and Jesus, being weary from the journey, sat down at the well. It was about midday.

7. Then a woman of Samaria came to draw water, and Jesus said to her, "Please give me a drink."

8. For his disciples had gone into the city to buy provisions.

9. The woman of Samaria therefore said to him, "How is it that you, a Jew, ask me, a Samaritan, for a drink? For the Jews have nothing to do with the Samaritans."

10. Jesus answered her, "If you knew of the gift of God, and who it is who asks you for a drink, you would have asked him and he would have given you living water."

11. The woman said, "But Sir, you have nothing with which to draw water, and the well is deep; from where can you obtain this living water?"

12. Are you greater than our father Jacob who gave us the well, who drank of it himself, and gave to his sons and his cattle?"

13. Jesus replied, "Everyone that drinks this water thirsts again,

14. But those who drink of the water which I will give shall never thirst again; but the water which I will give shall become to him a well of water, springing up into eternal life."

15. The woman said to him, "Sir, please give me this water that I may not thirst nor come here to draw."

16. Jesus said to her, "Go, call your husband and come back here."

17. The woman answered, "I do

not have a husband," Jesus then said, "You answered correctly in saying, I do not have a husband, 18. For you have had five husbands, and he whom you now have is not your husband. You have spoken the truth."

19. The woman said, "Sir, I can see that you are a prophet.

20. Our fathers worshipped in this mountain, and you say that Jerusalem is the correct place where we should worship."

21. Jesus said to her, "Lady, believe me, the hour is coming when you shall worship the Father neither in this mountain nor in Jerusalem.

22. You know not what form your worship should take. We know what form of worship to follow, for salvation is of the Jews.

23. But the hour is coming, in fact it has come, when the true worshippers will worship the Father, not in form, but in spirit and truth, for the Father is seeking those who will worship him in this way.

24. God is a living person, and they that worship him must worship him in truth, from the heart, personally."

25. The woman said to him, "I know that Messiah, which is called Christ, is coming. When he comes he will tell us all these things."

26. Jesus said to her, "I who speak to you am he."

27. And as he said this the disciples came, and were surprised to find him speaking with a woman; however no one asked him what he wanted from her or why he spoke to her.

28. The woman left her water pot, and went into the city, saying to the men,

29. "Come and see a man who has told me about all the things I ever did. Could not this be the Christ?"

30. They thereupon went out of the city and came to Jesus.

31. But in the meantime the disciples had asked him saying, "Rabbi, eat something."

32. But he said to them, "I have food to eat which you do not know about."

33. So the disciples asked one another, "Did anyone bring him anything to eat?"

34. Jesus said to them, "My food is the doing of the will of him who sent me, that I might finish his work.

35. Do not say, "It will be four months before harvesting commences." Look, I tell you, lift up your eyes and see the fields, for they are already white, waiting to be harvested.

36. And he who reaps will receive a reward, for he gathers fruit for life eternal, that both he who sows and he who reaps may rejoice together.

37. For it is a true saying that one sows and another reaps.

38. I sent you to reap where you have not previously laboured, but others have worked, and you have linked up with them in their task."

39. Many of the Samaritans of that city pledged allegiance to him as a result of the woman's testimony, "He told me about all things I ever did."

40. Therefore the Samaritans came to him and asked him to stay with them, and he remained there for two days.

41. And many others subjected themselves to him because of his words.

42. And they said to the woman, "It is no longer because of your saying that we believe, but we have heard for ourselves, and know that this is indeed the Saviour of the world, the Christ."

43. But after the two days had expired he left the place and went into Galilee.

44. Now Jesus himself testified that a prophet has no honour in his own country.

45. But when he came into Galilee the Galileans received him, for they had seen the things that he did at Jerusalem during the feast, for they had been to the feast.

46. Jesus went again to Cana of Galilee where he had made the water into wine. And there was a certain nobleman there whose son was sick in Capernaum.

47. Having heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son who was dying.

48. Jesus said to him, "Unless you see signs and wonders you will not under any circumstances submit to me."

49. The nobleman said, "Sir, come down before my little child dies."

50. Jesus said to him, "Go, your son lives." And the man believed the words that Jesus had spoken to him, and went away.

51. But he had not gone far when his servants met him and reported to him that his child was well.

52. He enquired of them as to the hour when he was restored, and they said, "Yesterday at one o'clock in the afternoon the fever left him."

53. The father therefore knew that that was the hour when Jesus had said, "Your son lives," and he himself and his whole house submitted to Jesus.

54. This then was the second miracle which Jesus did in Galilee after coming up from Judea to that place.

## 5

AFTER this there was a feast of

the Jews, and Jesus went up to Jerusalem.

2. Now there was in Jerusalem, at the sheep gate, a pool which in Hebrew is called Bethesda. It had five porches.

3. In these were lying many sick people, some withered, some blind, some lame - all awaiting the moving of the waters.

4. For from time to time an angel descended to the pool and agitated the waters. Then whoever first entered after the waters had been agitated, was healed of whatever disease he had.

5. Now there was a certain man who had had an infirmity for thirty-eight years.

6. When Jesus saw him lying there, and knowing that he had been suffering for a long time, he said to him, "Would you like to be made well?"

7. And the infirm man said, "I have no one to put me, when the water is agitated, into the pool; and while I am fumbling, somebody else gets in before me."

8. Jesus said to him, "Arise, take up your bed and walk."

9. And immediately the man became well, and he took up his bed and walked, and that day was a Sabbath day.

10. The Jews therefore said to the man who had been healed, "It is not lawful for you to carry your bed."

11. He answered, "He who made me well said to me, 'Take up your bed and walk.'"

12. They asked him therefore, who the man was who said, "Take up your bed and walk."

13. But he who had been healed did not know, for Jesus had moved away and a crowd had taken his place.

14. Afterwards Jesus found him

in the temple, and said to him, "Now that you have been made well, sin no more lest a worse thing happen to you."

15. The man then went away and told the Jews that it was Jesus who made him well.

16. And because of this the Jews persecuted Jesus, and they sought to kill him because he did these things on a Sabbath.

17. But Jesus said to them, "My Father, up to the present time works, and I work."

18. Because of this saying the Jews only sought the more to kill him. Not only did he break the Sabbath, but he claimed God as his Father.

19. Jesus therefore answered and said to them, "Truly, truly I tell you, the Son can do nothing of himself, but what the Father shows him he must do; for whatever the Father does, these things the Son also does, and in the same way.

20. For the Father loves the Son, and shows him all the things which he himself does, and greater works than these will he show him, which will surprise you.

21. Even as the Father raises up the dead and gives them life, so also the Son gives life to whom he will.

22. For the Father judges no one, but has given all judgment to the Son.

23. That all may honour the Son even as they honour the Father. He who fails to honour the Son fails to honour the Father who sent him.

24. Truly, truly I tell you that he who hears my word, and faithfully obeys him who sent me, has everlasting life. He will not be condemned in the judgment, having escaped from death into life.

25. Truly, truly I tell you, the

hour is coming, in fact is now here, that the dead shall hear the voice of the Son of God, and those who hear it shall live.

26. For just as the Father has life in himself, so has he given the Son to have life in himself.

27. And he has also given him authority to execute judgment, because he is the Son of man.

28. Do not be surprised at this, for the hour is coming when all that are in the grave shall hear his voice.

29. And shall come forth, those who have practised obedience, to a resurrection of life, and those who have practised disobedience, to a resurrection of condemnation.

30. Of myself I am able to do nothing, but according to what I am told I am able to judge, and my judgment is just because it is not based on my will, but on the will of the Father who sent me.

31. If I bear witness concerning myself, then my witness is not reliable.

32. But if another bears witness concerning me, then I know that what he witnesses concerning me is reliable.

33. You have made enquiries of John, and he has borne witness to the truth.

34. I receive my commission to witness, but not from man. This I tell you that you might be saved.

35. John was a lamp, burning and shining, and you were pleased to rejoice for an hour in his light.

36. But I have a greater witness to perform than had John, and the works that the Father gave me to complete, these works bear witness to the fact that the Father has sent me.

37. And the Father who sent me has himself borne witness concerning me. You have neither heard

his voice nor seen his form.

38. For you do not have his word abiding in you, because you do not believe him whom he has sent.

39. You search the scriptures, thinking that in doing this you have eternal life, but it is the scriptures which bear witness concerning me.

40. And yet you are not willing to come to me that you may have life.

41. I do not receive glory from men.

42. And I know that you do not have the love of God in your hearts.

43. I have come in the name of my Father, and you will not receive me. If someone else should come, exalting his own name, you would receive him.

44. How can you, who receive glory from one another be faithful when you seek not the glory of the one and only God?

45. Do not imagine that it is I who accuse you to the Father. Moses, in whom you have hoped, accuses you.

46. For if you believed Moses, then you would have believed me, for he wrote concerning me.

47. But if you do not believe his writings, how shall you believe my words?"

## 6

ADDING to these things - One day Jesus went away over the sea of Galilee, also called the sea of Tiberias.

2. And a great crowd followed him, because they saw the miracles which he performed in healing the sick.

3. And Jesus went up into a mountain and sat down with his disciples.

4. It was just before the passover,

the feast of the Jews.

5. When Jesus lifted his eyes and saw the great crowd coming to him, he said to Philip, "Where can we purchase some bread that these people may eat?"

6. He only said this to see what Philip would say. He knew very well what he would do.

7. Philip replied, "For all the money we have we could not buy enough to give everyone a little bit."

8. Then a disciple - Andrew the brother of Simon Peter - said to him,

9. "There is a little boy here who has five barley loaves and two small fish, but what use could these be among so many?"

10. Jesus said, "Sit the people down." Now the place was grassy, so they sat down on the grass. There were about five thousand men.

11. And Jesus took the loaves and, after giving thanks, gave them to the disciples, who distributed them among those who were sitting down. Similarly were the fish distributed, giving to all as much as they wished.

12. And when they were satisfied, he said to his disciples, "Gather up the pieces which were over and above the amount required, that nothing be wasted."

13. They gathered these therefore, and filled twelve baskets of pieces from the five barley loaves, which were over and above the amount which had been eaten.

14. The men, therefore, on seeing this miracle which Jesus had performed said, "This is truly the prophet whom the world has been expecting."

15. Thereupon Jesus, knowing that the people were intent on seizing him and making him king, withdrew from among them, and

went to the mountains alone.

16. And when evening came the disciples went down to the sea.

17. And after entering a ship they set out for Capernaum. Although darkness had fallen, Jesus had not come to them.

18. And a strong wind sprang up and made the waters boisterous.

19. And after they had rowed about twentyfive to thirty furlongs, they saw Jesus walking on the sea and approaching the ship, and they were afraid.

20. But he said to them, "Do not fear, it is I."

21. Then they gladly received him into the boat, and immediately they found that the boat was at the place to which they were going.

22. On the next day the crowds, which he had left on the other side of the sea, having observed that no other ships were there other than the one into which the disciples had entered, and that Jesus had not gone with his disciples, but they were there without him,

23. (But other small ships came from Tiberias near the place where they ate the bread which the Lord provided after giving thanks),

24. When therefore the crowd saw that neither Jesus nor his disciples were still there, they themselves entered their ships and went on to Capernaum in search of Jesus.

25. And when they found him on the other side of the sea they said to him, "Rabbi, when did you come here?"

26. And Jesus answered them, "Truly, truly I tell you, you seek me not because of the miracles that you see, but because of the food that you were able to eat to your own satisfaction.

27. Work, not for food that perishes, but for that bread which endures giving life eternal which the

Son of man will give you, for on him the Father, even God, has set his seal."

28. Therefore they asked him, "What should we do that we might work the works of God?"

29. Jesus answered them saying, "This is the work of God that you should be faithful to him whom he has sent."

30. Therefore they said to him, "What sign do you give that will indicate to us that we should give you our loyalty? What works do you do?"

31. Our fathers ate manna in the wilderness, and it is written, "He gave them bread from heaven to eat."

32. Jesus therefore said to them, "Truly, truly I tell you, Moses gave you bread from heaven, but my Father gives you the true bread from heaven.

33. For the bread of God is he who came down from heaven providing life for the world."

34. They said therefore to him, "Lord, evermore give us this bread."

35. Jesus said to them, "I am the bread of life. He that comes to me will never hunger, and he who is faithful to me will never thirst again.

36. But I have told you before that though you have seen me you have not in faithfulness accepted me.

37. All those whom the Father gives to me come to me, and he who comes to me I will in no way cast out.

38. For I came down from heaven not to do my own will, but rather to do the will of him who sent me.

39. And this is the will of the Father who sent me, that I should not lose any of all those whom he has given me, but should raise



them up in the last day.

40. And this is the will of him who sent me, that everyone who sees the Son and is faithful to him should have eternal life, and I will raise him up in the last day."

41. The Jews began murmuring about him because he said, "I am the bread which came down from heaven."

42. And they said, "Isn't this Jesus the son of Joseph? Do we not know his father and mother? How can he say, 'I came down from heaven?'"

43. Therefore Jesus answered them, "Do not murmur to one another.

44. No one can come to me unless the Father who sent me draw him, and I will raise him up in the last day.

45. It is written in the prophets, "And they shall all be taught of God. Every one therefore that has heard from the Father and has learnt, will come to me.

46. Not that he has seen the Father, for only he that came from God has seen the Father.

47. Truly, truly I tell you, He that commits himself in faithfulness to me has everlasting life.

48. I am the bread of life.

49. Your fathers ate the manna in the wilderness and died.

50. This is the bread which comes down from heaven, so that anyone that eats it shall not die.

51. I am the living bread which came down from heaven. Anyone who eats of this bread shall live for ever, and the bread which I shall give is my flesh which I will give for the life of the world."

52. The Jews argued therefore, among themselves, saying "How is he able to give us his flesh to eat?"

53. Jesus therefore said to them, "Truly, truly I tell you, unless you

shall have eaten the flesh of the Son of man, and shall have drunken his blood, you will have no life in you.

54. He that eats my flesh and drinks my blood has eternal life, and I will raise him up in the last day.

55. For my flesh truly is food and my blood truly is drink.

56. He that eats my flesh and drinks my blood dwells in me and I in him.

57. As the living Father has sent me, and because of the Father I live, so he that eats me shall live because of me.

58. This is the bread which came down from heaven. Not as the manna which your fathers ate and died. He that eats of this bread shall live for ever."

59. He said these things as he taught in the synagogue in Capernaum.

60. Many therefore of his disciples when they heard said, "This is difficult for us to understand."

61. But Jesus, knowing in himself that his disciples murmured about what he had said, asked them "Is that too hard for you to grasp?"

62. What if you should see the Son of man ascending up to where he was before?

63. It is the character which gives life. The flesh profits nothing. The words which I speak to you, they are character and life.

64. But there are some of you who do not accept this." (For Jesus knew from the start those who would not accept it, and who it was who should betray him.)

65. And he said, "Therefore I have told you that no one is able to come to me unless he is prompted of my Father."

66. From that time on many of his disciples turned back and

walked with him no more.

67. Jesus therefore said to the twelve, "Do you also wish to leave me?"

68. Peter answered, "Lord, to whom should we go? You have the words of eternal life.

69. And we have believed and know that you are the Christ, the Son of the living God."

70. Jesus answered him, "Did I not choose you twelve, but one of you is a devil?"

71. He was referring to Judas, the son of Simon Iscariot, for he was the one of the twelve who was shortly to betray him.

## 7

AS he taught these things Jesus was walking in Galilee. He was avoiding walking in Judea because the Jews there were seeking an opportunity to kill him.

2. Now the Jewish feast of tabernacles was approaching.

3. Therefore his brothers said to him, "You had better go up to Judea so that your disciples can see the works that you do,

4. For you cannot do things in secret if you want them to be made public. It is what you do that reveals you to the world."

5. His brothers said this because they were also disloyal to him.

6. Therefore Jesus said to them, "My time has not yet come, but your time is always ready.

7. The world has no reason to hate you, but it hates me because I reveal the fact that its works are evil. 8. But you go on up to this feast. I am not going up as yet because my time is not yet fulfilled."

9. And having told them this, he remained in Galilee.

10. But when his brothers had gone up, then he also went up to the feast, not openly but secretly.

11. The Jews therefore sought him at the feast, asking, "Where is he?"

12. And there was a great deal of private discussion about him among the crowds. Some said, "He is good," but others said, "No, for he deceives the people."

13. However no one spoke openly about him because they were afraid of the Jews.

14. Now about half way through the feast Jesus went into the temple and began teaching.

15. And the Jews were astonished saying, "How can this man have this knowledge, never having been educated?"

16. Jesus answered them saying, "The knowledge is not mine, but that of him who sent me.

17. If anyone determines to practise his will, he will know whether the principles I am teaching are of God, or are my own thoughts.

18. He who presents his own thoughts seeks to glorify himself, but he who seeks to glorify him who sent him is true. There is no unrighteousness in him.

19. Has not Moses given you the law, yet not one of you practises it. Why do you seek to kill me?"

20. The crowd answered and said, "You have a devil. Who wants to kill you?"

21. Jesus answering said to them, "I recently performed a work on the Sabbath of which you all disapproved.

22. Moses has given you circumcision - not that it originated with him, but with the fathers - and on the Sabbath you circumcise a man.

23. If you can circumcise a man on the Sabbath without breaking the law of Moses, how can you condemn me because I make a man entirely sound on the Sabbath?

24. Judge not according to what appears to be right, but according to what is right."

25. Thereupon some of the Jews of Jerusalem said, "Isn't this the man they are seeking to kill?"

26. Here he speaks in public, and they say nothing to him. Surely those who rule have not decided that this is indeed the Christ?

27. For we know where this man comes from, but of the Christ, whenever he may come, nobody will know whence he will come."

28. Jesus therefore, while teaching in the temple, cried out saying, "You know me, and you know where I came from, but it is true that you do not know him who sent me.

29. But I know him, because I have come from him, and he sent me."

30. Thereupon they sought to take him, but no one laid hands on him because his hour had not yet come,

31. However, many from the crowd believed on him and said, "Will the Christ, when he comes, give us more proof by his miracles than this man has given?"

32. Now when the Pharisees heard the crowd talking about these things, they sent officers of the Pharisees and the chief priests to take him in charge.

33. Jesus therefore said to them, "For yet a little while I am with you, then I will go to him who sent me.

34. You will seek me, but will not find me, and to where I am then, you will not be able to come."

35. The Jews therefore said among themselves, "Where is he planning to go where we will not be able to find him? Is he planning to hide among the Greeks abroad, and teach the Greeks?"

36. What does he mean when he

says, "You will seek me, but will not find me," and, "Where I am then, you will not be able to come?"

37. In the last day, the great day of the feast, Jesus stood and cried out, "If anyone thirst, let him come to me and drink.

38. He that is faithful to me, as the scriptures say, out from within him shall flow rivers of living water."

39. By this he was referring to the Spirit which those who were faithful to him were about to receive, for the Holy Spirit had not yet been poured out, because Jesus had not yet been crowned and anointed.

40. Many therefore, from out of the crowd, having heard the word, said, "Surely this is the prophet."

41. Others said, "This is the Christ," and others said, "But does the Christ come out of Galilee?"

42. Doesn't the scripture say that out of the seed of David, and from Bethlehem the village of David, the Christ shall come?"

43. Therefore there was a division among them because of him.

44. And some of them wanted to seize him, but no one laid hands on him.

45. Therefore the officers returned to the chief priests and the Pharisees, who asked them, "Why did you not bring him?"

46. The officers answered, "Never did anyone speak as this man."

47. The Pharisees therefore said to them, "Have you also been deceived?"

48. Have any of the rulers, or any of the Pharisees believed?

49. This crowd of people who do not know the law are accursed."

50. But Nicodemus, one of the Pharisees - the one who had come to Jesus by night - said to them,

51. "Does our law judge a man without first giving him a hearing, and knowing what he does?"

52. They answered him, "Are you also a Galilean? Search the records and see for yourself. No prophet has ever come out of Galilee."

53. And they went back to their houses.

## 8

BUT Jesus went to the mount of Olives.

2. And he returned at dawn to the temple, and all the people came to him, and when they were seated he taught them.

3. And the scribes and the Pharisees brought to him a woman who had been taken in adultery, and placing her in the midst of the crowd,

4. They said to him, "Teacher, this woman was taken in the very act of committing adultery.

5. Now Moses commanded us in the law that such should be stoned, therefore what do you say?"

6. They did this only to tempt him that they might have something of which to accuse him. But Jesus stooped down and with his finger wrote on the ground.

7. And when they continued asking him he straightened up and said to them, "The one among you who has not sinned may cast the first stone."

8. And again he bent down and continued writing on the ground.

9. But when they heard what he said, and their consciences convicted them, they went out one by one, from the foremost to the least, until Jesus and the woman were left there alone.

10. And when Jesus straightened up and saw no one but the woman present, he said to her, "Lady, where are your accusers, does no

one condemn you?"

11. And she said, "No one Sir." And Jesus said to her, "Neither do I condemn you, go and do not sin again."

12. Then Jesus spoke again to the people saying, "I am the light of the world; he who follows me will not walk in darkness, but shall have the light of life."

13. The Pharisees therefore said to him, "You are saying things about yourself that are not true."

14. Jesus replied, "Even if I do speak about myself, what I say is true, for I know whence I came and whither I am going.

15. You are judging me according to your feelings. I am judging no one.

16. But if I should judge my verdict would be correct, because I am not alone, but have the support of the Father who sent me.

17. In your law it has been written that the witness of two men is reliable.

18. I am one who witnesses about myself, and the other is my Father who sent me."

19. They said therefore to him, "Where is your Father?" Jesus replied, "You know neither me nor my Father. If you knew me you would also know my Father."

20. Jesus spoke these words in the treasury as he taught in the temple, and no one arrested him, for his hour had not yet come.

21. Jesus therefore said to them again, "I am going away soon, and you will then look for me, and you will die in your sin, because you are not able to go to the place to which I am going."

22. The Jews said therefore, "Is he planning suicide, for he says, 'Where I go you are unable to come?'"

23. And he said to them, "You

are from below, but I am from above. You are of this world, but I am not of this world.

24. This is why I said to you that you will die in your sins; for if you do not accept me you will die in your sins."

25. Therefore they said to him, "Who are you?" And Jesus said to them, "That is exactly what I am asking you."

26. I could say many things concerning you, and in judging you, but he who sent me is true, and what I hear from him, these things I tell the world."

27. They knew not that he spoke to them of the Father.

28. Jesus therefore said to them, "When you shall have lifted up the Son of man, then you shall know that I am he, and that of myself I do nothing other than what my Father has taught me to do, and what he teaches me I teach.

29. He who sent me, is with me. The Father has not left me alone, because I always do those things that are pleasing to him."

30. As he spoke these words many submitted themselves to him.

31. Jesus said to these Jews who submitted themselves to him, "If you continue to live in harmony with my word, you are truly my disciples,

32. And you shall know the truth and it shall make you free."

33. The Jews answered him, "We are Abraham's seed, and have never been servants to anyone ever; what do you mean, 'It shall make you free?'"

34. Jesus answered them, "Truly, truly I tell you that everyone that practises sin is a servant of sin.

35. Now the servant does not remain in the house for ever, but the Son does abide for ever.

36. If therefore the Son shall set

you free, you shall be free indeed."

37. I know you are Abraham's seed, yet you seek to kill me because you have not accepted my words.

38. I tell you what my Father has shown me. Do therefore what your father tells you to do."

39. They answered him saying, "Abraham is our father." Jesus said, "If you were Abraham's children you would do the works of Abraham,

40. But now you are trying to kill me, a man who has spoken the truth to you which I received from God. Abraham did not do this kind of thing.

41. You do the works of your father alright." Then they said to him, "We are not born out of fornication. We have one Father, God."

42. Jesus therefore said to them, "If God were your father you would have loved me, for I have come forth from God. I did not come of myself, but he sent me.

43. Why will you not understand what I say? Because you will not listen to my words.

44. You are of your father the devil, and the lusts of your father you also desire to do. He was a murderer from the beginning, and has never stood for the truth because there is no truth in him whenever he speaks falsehood, he speaks his own mind, for he is a liar and the father of deception.

45. Because I speak the truth you will not believe me.

46. Which of you can convince me that I have sinned? But if I speak the truth why don't you believe me?

47. He that is of God will hear the word of God. The reason why you do not hear is that you are not of God."

48. The Jews therefore said to him, "Are we not right in saying that you are a Samaritan, and have a demon?"

49. Jesus answered, "I do not have a demon; but I honour my Father, and you dishonour me.

50. I do not seek my glorification. There is One who seeks and decides.

51. Truly, truly I tell you, If anyone obeys my words he shall in no wise see eternal death."

52. Therefore the Jews said to him, "Now we know that you have a demon. Abraham and the prophets are dead, and you say, If anyone keep my word, in no wise shall he taste of eternal death.

53. Are you greater than our father Abraham who has died, and the prophets that have died? Whom do you make yourself out to be?"

54. Jesus answered, "If I glorify myself it means nothing; but it is my Father who glorifies me, of whom you say that he is your God.

55. But you have not known him, yet I know him. If I said that I did not know him, I should be a liar like you. But I do know him, and I keep his word.

56. Your father Abraham rejoiced in hope of seeing my day, and he saw it and rejoiced."

57. The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"

58. Jesus said to them, "Truly, truly I tell you, before Abraham was I am."

59. Thereupon they took up stones to throw at him, but Jesus avoided them, and went out of the temple, going through the midst of them and thus right out.

## 9

AND as he passed along, he saw a man blind from birth.

2. And the disciples asked him, "Rabbi, who sinned, this man or his parents, since he was born blind?"

3. Jesus answered, "Neither this man nor his parents, but that the works of God should be demonstrated in him.

4. It is my duty to work the works of him who sent me while it is day. The night is coming when no man will be able to work.

5. While I am in this world I am the light of the world."

6. Having said these things he spat on the ground, made clay of the saliva, and applied the clay to the eyes of the blind man.

7. Then he said to him, "Go and wash yourself in the pool of Siloam, which means "Sent." He went therefore, and washed, and came back seeing.

8. Thereupon the neighbours and those who had seen him before, and knew him to be blind said, "Is this not the man that was sitting and begging?"

9. Some said, "Yes, it is he." Others said, "It is like him," but he himself said, "I am he."

10. They said to him therefore, "How is it that your eyes are opened?"

11. He said in answer, "A man called Jesus made clay and applied it to my eyes. He then sent me to the pool of Siloam with instructions to wash. I went and washed and received my sight."

12. They asked him then where Jesus was, but he said, "I do not know."

13. So they took this man who had been blind to the Pharisees.

14. Now it was a Sabbath when Jesus made clay and opened this man's eyes.

15. So the Pharisees asked him again how he had received his

sight. And he said, "He put clay on my eyes, and I washed, and now I see."

16. Some of the Pharisees therefore said, "This man is not from God, because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such miracles?" And they were divided in their opinions.

17. They said again to the blind man, "What do you say about him, for he opened your eyes?" And he said, "He is a prophet."

18. But the Jews did not believe that this man had been blind and received his sight until they called his parents.

19. And they asked them, "Is this your son of whom you say, he was born blind? How then does he now see?"

20. His parents answered, "We know that this is our son, and that he was born blind.

21. But how he now sees we do not know, or who opened his eyes we do not know. He is of age, ask him, He can tell you himself."

22. The parents spoke like this because they were afraid of the Jews, for the Jews had already decided that if anyone should confess Jesus to be the Christ, he would be expelled from the synagogue.

23. It was because of this threat that the parents said, "He is of age, ask him."

24. So for the second time they called the man that had been blind and said to him, "Give the credit to God because we know that that man is a sinner."

25. But he answered them, "If he be a sinner or not I know not. One thing I do know is that whereas I was blind, now I see."

26. Then they asked him again, "What did he do to you? How did he open your eyes?"

27. He replied, "I have told you already but you will not listen. Why do you want me to repeat it? Do you also want to become his disciples?"

28. They protested therefore at this, and said, "You may be his disciple, but we are disciples of Moses.

29. We know that God spoke to Moses, but we know not where this man came from."

30. The man answered and said to them, "It is indeed a strange thing that you don't know whence Jesus came, and yet he opened my eyes.

31. For we know that God does not hear sinners, but if anyone fears God and does his commandments, God will hear him.

32. It is an unheard of thing that anyone could open the eyes of one who was born blind.

33. If this man were not from God, he could not do this."

34. They retorted, "You were born completely in sin, and are you teaching us?" And they threw him out of the synagogue.

35. And Jesus heard that they had thrown him out, and after finding him said to him, "Would you like to be faithful to the Son of God?"

36. He asked, "Who is he Lord, that I might be faithful to him?"

37. And Jesus said to him, "You have both seen him, and it is he who speaks now with you."

38. And he said, "Accept me Lord." And he worshipped him.

39. And Jesus said, "To prepare men for the judgment I came into this world, that those who see not might see, and that those who see might become blind."

40. And the Pharisees heard these things from those who were with him, and they said to him, "Are we also blind?"

41. Jesus said to them, "If you

were blind your sin would not condemn you, but since you say, "We see," your sin remains unforgiven."

### 10

"TRULY truly I tell you, he who does not enter by the door of the sheepfold, but climbs over by some other way, he is a thief and a robber.

2. But he who enters by the door is the shepherd of the sheep.

3. To him the door-keeper opens, and the sheep recognize his voice, for he calls his own sheep by name and leads them out.

4. And when his own sheep are brought out, he goes before them and the sheep follow him, because they know his voice.

5. But they will certainly not follow a stranger. They will run from him because they do not know the stranger's voice."

6. Jesus taught them this parable, but they did not understand what he meant by it.

7. Therefore Jesus spoke again to them saying, "Truly, truly I tell you that I am the door to the sheep.

8. All others who have come before me are thieves and robbers; but the sheep did not hear them.

9. I am the door. If anyone enter in through me he shall be saved, and shall pass in and out and find pastures.

10. The thief comes only that he may steal and kill and destroy. I came that life might be made available to them, that they might win everlasting life.

11. I am the good shepherd. The good shepherd lays down his life for the sheep.

12. But the hired servant, who is not the shepherd, and to whom the sheep do not belong, when he

sees the wolf coming, he leaves the sheep and runs away, and the wolf seizes them and scatters the sheep.

13. Now the hired servant runs away because he is a hired servant, and is not concerned about the safety of the sheep.

14. I am the good shepherd. I know those that are mine, and they that are mine know me.

15. As the Father knows me, so I also know the Father, and I lay down my life for the sheep.

16. And I have other sheep which are not of this fold. Those also it is my task to guide by the sound of my voice, so that there shall be one flock and one shepherd.

17. For this my Father loves me, because I lay down my life for the sheep that I may take it again.

18. No one can take it from me. I lay it down of myself. I have authority to lay it down, and I have authority to take it up. This is the command I have received from my Father."

19. Again there was a division among the Jews because of his words.

20. Many of them said, "He is mad and has a demon. Why listen to him?"

21. But others said, "These are not the sayings of one who is possessed of a demon. Is a demon able to open the eyes of the blind?"

22. Now the feast of dedication took place at Jerusalem, and it was winter.

23. And Jesus was walking in the temple in the porch of Solomon,

24. When the Jews surrounded him, and said, "How long are you going to hold our souls in suspense? If you are the Christ, tell us plainly."

25. Jesus answered, "I have told you, but you do not accept me.



The works which I do in the name of my Father, these give evidence concerning me.

26. But you do not accept me because you are not my sheep, as I told you.

27. My sheep recognize my voice, and I know them, and they follow me.

28. And I offer them eternal life, so that in no wise will they perish for ever; and no one can take them out of my hand.

29. My Father who has given them to me is greater than all others. No one can take them out of the hand of my Father.

30. I and my Father are one."

31. The Jews thereupon again took up stones with intent to stone him.

32. But Jesus said to them, "Many good works I have shown you from my Father. For which of these do you stone me?"

33. The Jews answered, "We don't stone you for your good works, but for blasphemy, because you, a man, make yourself out to be a god."

34. Jesus answered them, "Is it not written in your law, 'I said you are gods?'"

35. If those to whom the word of God came were called gods, (and the scripture cannot be altered),

36 How can you say of him whom the Father sanctified and sent into the world, "You are blaspheming," because I said I am God?"

37. If I do not do the works of my Father, do not accept me,

38. But if I do, even if you do not submit to what I say, submit to my works, that you may understand and accept the fact that my Father is in me and I in him."

39. They again sought to arrest him, but he escaped out of their hands.

40. And he went out again beyond

Jordan to the place where John first baptized, and stayed there.

41. And many people came to him and said, "John indeed did no miracle, but everything that John said concerning this man was true."

42. And many there accepted him.

## 11

NOW there was a certain man named Lazarus of Bethany, the village of Mary and her sister Martha, and he was sick.

2. This Mary was the one who anointed the Lord with ointment and wiped his feet with her hair. It was her brother Lazarus who was sick.

3. Therefore the sisters sent a message to him saying, "Lord, please, he whom you love is sick."

4. But when Jesus heard it he said, "This sickness is not for death, but for God's glory, and that it might glorify the Son of God."

5. Now Jesus loved Martha and her sister and Lazarus.

6. Therefore when he heard of this sickness he deliberately stayed where he was for two days.

7. Then, after this, he said to the disciples, "Let us go into Judea again."

8. But the disciples said to him, "Rabbi, the Jews there are at present looking for you to stone you, and will you go there again?"

9. Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day he does not stumble, for he sees the light of this world,

10. But if anyone walks in the night he does stumble, because in him there is no light."

11. He spoke these words, and afterwards said, "Lazarus, our friend, has fallen asleep, but I must go to awaken him."

12. Therefore his disciples said,

"Lord, if he has fallen asleep he will get well."

13. But Jesus had spoken of his death, whereas they thought he spoke of restful sleep.

14. Then Jesus said to them plainly, "Lazarus is dead.

15. And I am glad for your sakes that I was not there, that your faithfulness might increase. Let us go to him."

16. Then Thomas, also called Didymus, said to the other disciples, "Let us go too that we may die with him."

17. When Jesus reached the place he found that Lazarus had already been four days in the tomb.

18. Now Bethany was only about three kilometers from Jerusalem,

19. And many of the Jews had come to join the friends of Martha and Mary in mourning for their brother.

20. When Martha therefore heard that Jesus was coming, she went to meet him, while Mary remained sitting in the house.

21. Then Martha said to Jesus, "Lord, if you had been here my brother would not have died.

22. But even now I know that whatever you ask from God he will give it to you."

23. Jesus said to her, "Your brother will rise again."

24. Martha said, "I know that he will rise again in the resurrection in the last day."

25. Jesus said to her, "I am the resurrection and the life. He that is faithful to me, though he die, yet shall he live.

26. And everyone who lives and is faithful to me shall certainly not die the everlasting death. Do you accept this?"

27. She said to him, "Yes Lord, I accept you as the Christ, the Son of God, who was to come into the

world."

28. And after she had said this, she went and called her sister Mary secretly saying, "The Teacher has come and calls for you."

29. When Mary heard this she rose up quickly and came to him.

30. Now Jesus had not yet come into the village, but remained in the place where Martha met him.

31. The Jews therefore, who were with her in the house to mourn with her, seeing her rise up quickly and go out, followed her, saying "She is going to the tomb to weep."

32. Therefore Mary, when she came to Jesus and saw him, fell at his feet saying to him, "Lord, if you had been here my brother would not have died."

33. Jesus therefore, when he saw her crying and saw the tears of the Jews who had come with her, was greatly distressed, and sighing from his heart,

34. He said, "Where have you laid him?" They said, "Lord come and see."

35. Jesus wept.

36. The Jews therefore said, "See how he loved him."

37. But some said, "How is it that this man who opened the eyes of the blind did not prevent this man from dying?"

38. Jesus therefore, again sighing within himself, came to the tomb which was a cave with a stone lying upon its opening.

39. Jesus said, "Take away the stone." But Martha, the sister of him who had died said, "Lord, the body already smells, for he has been dead four days."

40. Jesus said to her, "Didn't I tell you that if you accept it you will see the glory of God?"

41. So they removed the stone from where the dead man was

laid. And Jesus lifted up his eyes and said, "Father, I thank you for hearing me.

42. I know that you always hear me, but for the benefit of the crowd I say it, that they might accept the fact that you have sent me."

43. And having said these things, he cried with a loud voice, "Lazarus, come forth."

44. And he who had been dead came forth, his hands and feet bound with the grave clothes, and his face bound with a handkerchief. Jesus said to them, "Untie him and let him go."

45. On seeing what Jesus did, many of the Jews who had come to Mary accepted him.

46. But some of them went to the Pharisees and reported what had taken place.

47. So the chief priests and Pharisees gathered together in council and said, "What shall we do, for this man performs many miracles?"

48. If we let him alone, all will accept him, and the Romans will come and take us both our holy place and our nation."

49. Now a certain one of them named Caiaphas who was high priest for that year, said to them, "You do not understand.

50. Don't you see that it is better that one man should die for the people rather than that the whole nation should perish?"

51. But this thought was not his own, but, being high priest that year, he prophesied that Jesus was about to die for the nation,

52. And not for the nation only, but for the children of God who are scattered abroad, that he might gather them together into one family.

53. From that day therefore, they counselled together as to how they

might kill him.

54. Jesus therefore, no longer walked publicly among the Jews, but went away into the country by the desert, to a city called Ephraim, and stayed there with his disciples.

55. Now the Jewish passover drew near, and many people went up from the country to Jerusalem before the passover, that they might purify themselves.

56. These were looking for Jesus, and as they stood in the temple, said one to another, "What do you think? Do you think he will avoid coming to the feast?"

57. Now both the chief priests and the Pharisees had ordered that if anyone should know of his whereabouts he should reveal it, that they might arrest him.

## 12

JESUS therefore, six days before the passover, came to Bethany, to the home of Lazarus who had died, and whom he had raised from the dead.

2. Then they made him a supper, and Martha served, but Lazarus was one of those who sat at the table with him.

3. Mary therefore, having procured a jar of very costly ointment of nard, anointed the feet of Jesus and wiped them with her hair, and the house was filled with the fragrance of the ointment.

4. Therefore Judas, the son of Simon Iscariot, the disciple who was soon to betray him, said,

5. "Why was not this ointment sold for a large sum and given to the poor?"

6. But he said this, not because he cared for the poor, but because he was a thief, and kept the bag, and helped himself to what was put into it.

7. Therefore Jesus said, "Leave her alone, for she has prepared this for the day of my burial.

8. You will always have the poor with you, but you will not always have me."

9. Now a great number of the Jews knew that Jesus was there, and they came, not only to see him, but also to see Lazarus whom he had raised from the dead.

10. And the chief priests counselled together, intending to kill Lazarus also,

11. Because many of the Jews, by reason of Lazarus, were accepting Jesus.

12. The next day a great crowd who had come to the feast, on hearing that Jesus was coming into Jerusalem,

13. Took palm branches and went to meet him, and cried, "Hosanna, honour to him who comes in the name of the Lord, the King of Israel."

14. Now Jesus had found a young ass, and rode upon it, as it is written,

15. "Fear not, daughter of Zion. See your king comes, sitting upon a colt of an ass."

16. His disciples at first did not understand these things, but after Jesus had been glorified they remembered all that had been done to him, and the words that were written,

17. And the crowd that was with him bore witness to the fact that he had called Lazarus from the tomb, raising him from among the dead.

18. It was largely on account of this that the crowd came to meet him, because the people had heard of this miracle that he had done.

19. Therefore the Pharisees said among themselves, "Can't you see we have gained nothing? The

whole world is running after him." 20. And there were certain Greeks among those who had come to worship at the feast.

21. And these came to Philip, who was from Bethsaida of Galilee, and asked him saying, "Sir, we would like to see Jesus."

22. Philip came and told Andrew, and then Andrew and Philip told Jesus.

23. But Jesus answered them saying, "The hour has come in which the Son of man is to be glorified.

24. Truly, truly I tell you, unless a grain of wheat falls into the ground and dies, it remains alone, but if it dies, it brings forth much fruit.

25. He who loves his life shall lose it, but he who yields his life in this world shall find and retain life for ever.

26. If anyone would serve me, let him follow me, that where I am, there also shall my servant be. And if anyone serves me, he will be honoured of my Father.

27. Now trouble has come to me, and shall I say, "Father, save me from this hour?" No, for it was for this hour that I came.

28. Father, glorify thy name." When he prayed thus a voice from heaven said, "I have already glorified it, and will glorify it again."

29. Therefore the crowd which stood around and heard said, "It is thundering." Other said, "An angel has spoken to him."

30. But Jesus said, "This voice has not come for my sake, but for yours.

31. Judgment has now come to this world. Now the prince of this world shall be cast out.

32. And I, if I be lifted up from this earth, will draw all men to myself."

33. He said this indicating the type

of death he was about to suffer.

34. The crowd answered him, "We read in the law that Christ will live for ever. What do you mean by saying that the Son of man must be lifted up? Who is the Son of man?"

35. Jesus therefore said to them, "For yet a little while the light is with you. Walk while you have the light that darkness overtake you not, for he who walks in darkness knows not where he goes.

36. While you have the light follow the light, that you may become sons of light." Jesus spoke these words, and then, going from them, was hidden from their view.

37. But even though he had performed so many signs before them, they refused to believe in him.

38. That the word of Isaiah the prophet might be fulfilled which says, "Lord, who has believed our report, and to whom is the arm of the Lord revealed?"

39. So their rejection of him was foretold. Isaiah also said,

40. "He has blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their hearts and be converted that he should heal them."

41. Isaiah said these things when, seeing his glory he spoke of him.

42. And many of the rulers, though they believed on him would not admit it because of the Pharisees, for they were threatened with expulsion from the synagogue.

43. For they placed their standing in the eyes of men above their standing in the eyes of God.

44. But Jesus cried out and said, "He who commits himself in faithfulness to me, does so, not to me, but to him who sent me.

45. And he who sees me, sees him who sent me.

46. I have come as a light into the world, that all who accept me may not remain in darkness.

47. And if anyone hears my words and does not accept them, him I do not judge for I have not come to judge the world but to save it.

48. He that rejects me, not accepting my words, has his judge, for the words which I have spoken will judge him in the last day.

49. For I have not spoken of myself, but the Father who sent me has himself given commandment of the words that I should speak.

50. And I know that his commandment is life eternal. I therefore speak only what the Father has told me to speak."

### 13

NOW before the feast of the pass-over, Jesus knowing that his hour had come when he should depart from this world and return to the Father, and having loved his own which were in the world, and loved them to the end,

2. When the supper took place, at which Judas Iscariot, Simon's son, was present, into whose heart the devil had placed the desire to betray him,

3. Jesus, knowing this, and that the Father had placed all things into his hands, and that he had come from God and was going back to God,

4. He rose from the table, laid aside his garments, and, taking a towel, he girded himself.

5. After this he poured water into a basin and commenced washing the feet of the disciples, and wiping them with the towel with which he was girded.

6. He eventually came to Simon Peter who said to him, "Lord, should you wash my feet?"

7. Jesus answered him, "What I

do you do not understand now, but you will later."

8. Peter said, "Oh no, I cannot let you wash my feet ever." But Jesus answered, "Unless I wash you, you cannot work with me."

9. Then Peter said, "Lord, if that is so, wash not my feet only, but also my hands and my head."

10. Jesus said to him, "It is only necessary to wash your feet in order to make you wholly clean; and you are clean, but not all of you."

11. For he knew him who was to betray him. That is why he said, "You are not all clean."

12. When therefore he had washed their feet and replaced his garments and taken his seat again, he said to them, "Do you understand what I have done to you?"

13. You call me Teacher and Lord, and this is correct for so I am,

14. If I, the Teacher and Lord, have washed your feet, you should therefore wash one another's feet.

15. I have done this as an example, to show you that you should do as I have done.

16. Truly, truly I tell you, a servant is not greater than his master, nor is a messenger greater than he who sent him.

17. If you know these things you will be happy if you do them.

18. I am not speaking of all of you. I know those whom I have chosen, but the scriptures must be fulfilled which say, "He that eats bread with me has lifted up his heel against me."

19. I tell you this before it comes to pass so that when it does occur you might accept me as the I am.

20. Truly, truly I tell you, He that receives those whom I send receives me, and he that receives me receives him who sent me."

21. When he had said these things, Jesus appeared to be troubled in

spirit, and he testified as follows, "Truly, truly I tell you that one of you shall betray me."

22. Thereupon the disciples looked at one another, wondering who it was to whom he was referring.

23. Now there was one who leaned on the bosom of Jesus, and whom Jesus loved.

24. Simon Peter made a sign to him that he should ask who it was of whom he spoke.

25. Therefore he who leaned on Jesus' breast said to him, "Lord, who is it?"

26. Jesus answered, "It is he to whom I will give a morsel after I have dipped it." Then, having dipped the morsel, he gave it to Judas Iscariot, Simon's son.

27. And after the morsel, Satan entered into him. Then Jesus said to him, "What you are going to do, do quickly."

28. But none of those who sat understood what he meant;

29. For some thought that since Judas held the purse, Jesus had instructed him to buy something needed for the feast, or to give something to the poor.

30. Having received the morsel therefore, he immediately went out; and it was night.

31. When he went out Jesus said, "The time has come when the Son of man will be glorified, and God glorified in him.

32. If God be glorified in him, God shall glorify him in himself, and he will do this very soon.

33. Little children, I will be with you for yet a little while, and then, as I said to the Jews, you will look for me, but where I go you will not be able to come.

34. Again I command you that you love one another. As I have loved you, so I want you to love one another.

35. By this all men shall know that you are my disciples if you have love each for the other."

36. Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I go you are unable to follow now, but you will later on."

37. Peter said, "Lord, why can't I follow you now? I would lay down my life for you."

38. Jesus answered him, "You will indeed lay down your life for me, but truly, truly I tell you, before the cock crows you will deny me three times."

#### 14

LET not your hearts be troubled. Be faithful to God and be faithful also to me.

2. In my Father's house there are many dwelling places. If there were not I would have told you; I go to prepare a place for you;

3. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there you may be also.

4. And you know where I go, and you know the way.

5. Thomas said to him, "Lord, we do not know where you are going, and how can we know the way?"

6. Jesus said to him, "I am the way, and the truth, and the life. No man comes to the Father but through me."

7. If you know me you also know my Father, and from now on you know him and have seen him."

8. Philip said to him, "Lord, show us the Father and we will be satisfied."

9. Jesus said to him, "Have I been with you for so long Philip, and yet you do not know me? He that has seen me has seen the Father. How can you say, 'Show us the Father?'"

10. Don't you accept the fact that I am in the Father and the Father is in me? The words that I speak to you are not my words. They are the words of my Father who lives within me.

11. Try to accept the fact that I am in the Father, and the Father is in me, if not because of the words I say, then because of the works that I do.

12. Truly, truly I tell you, he who faithfully commits himself to me shall do the works that I do, and, because I go to my Father, he shall do greater works than these.

13. Whatever you ask in my name I will do, that the Father may be honoured in the Son.

14. If anything you ask is in harmony with my character, I will do it.

15. If you love me, keep my commandments.

16. And I will make request to the Father, and he will give you another Spirit who can remain with you for ever,

17. The Spirit of truth, whom the people of the world cannot receive because they neither see him nor know him; but you know him, for he lives with you and shall be in you.

18. I will not leave you fatherless. I will come again to you.

19. In just a little while the world will see me no longer, but you will see me, and because I live you will live also.

20. In that day you will understand that I am in my Father, and you are in me and I in you.

21. He that knows my commandments and keeps them, he is the one who loves me, and he that loves me shall be loved by my Father, and I will love him and reveal myself to him."

22. Judas, (not Iscariot) said to him, "Lord, what has happened

that you want to reveal yourself to us, rather than to the world?"

23. Jesus answered him, "If anyone love me he will keep my word, and my Father will love him, and we will come to him and make him our abiding place.

24. He who does not love me, does not keep my words. The words that you hear are not mine, but those of the Father who sent me.

25. These things I have said to you while I am with you.

26. But the Spirit, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will bring to remembrance all that I have said to you.

27. Peace I leave with you. My own peace I give to you. Not the peace that the world gives do I give you. Let not your hearts be troubled, nor let them fear.

28. You heard me tell you that I am going away and will come back again for you. If you love me you will rejoice when I say, "I am going to the Father," for my Father is greater than I.

29. Now I have told you of what is going to happen before it occurs so that when it does occur you may be convinced and faithful.

30. No longer can I speak with you, for the ruler of this world comes. He has nothing in me,

31. But I must let the world know that I love the Father, and that I do those things that the Father has commanded me to do. Stand up, let us go away from here.

## 15

I am the true vine, and my Father is the vine dresser.

2. Every branch in me that does not bear fruit he takes away, and every one that bears fruit he purifies, so that it may bear more fruit.  
3. And you are purified already

through the word which I have spoken to you.

4. Continue to live in me and I will live in you, for as the branch cannot bear fruit of itself unless it lives in the vine, neither can you unless you live in me.

5. I am the vine and you are the branches. He that lives in me, and I in him, will bear much fruit, for when separated from me you can do nothing.

6. If anyone fails to live in me he is thrown out like a severed branch which dries up. These will be gathered and burnt in a fire.

7. If you live in me and my words live in you, whatever you ask to be done shall be done for you.

8. It glorifies my Father when you bear much fruit, and it makes you disciples of mine.

9. As the Father has loved me, so have I loved you; live in my love.

10. To live in my love you must keep my commandments, just as I have kept my Father's commandments and live in his love.

11. These things I have told you that my joy may dwell in you, and your joy may be full.

12. This is my commandment that you love one another as I have loved you.

13. No one can have greater love than he who lays down his life for his friends.

14. And you are my friends if you practise my commandments.

15. No longer do I call you servants, for the servant does not know what his master is doing. But I have called you friends, for all things that I have heard from my Father I have made known to you.

16. You did not choose me, but I chose you, and appointed you to go forth bearing fruit, that your fruit should also live in my love.



17. This I command you that you love one another.

18. If the world hates you, remember that it hated me before it hated you.

19. If you were of the world the world would love its own; but because you are not of the world for I have chosen you to come out of the world, therefore the world hates you.

20. Remember the words which I said to you, "A servant is not greater than his master." If they persecuted me they will also persecute you. If they kept my word they would also keep yours.

21. But they will do all these things to you because you bear my name, and because they do not know him who sent me.

22. If I had not come and spoken to them they would not have felt guilty of sin, but now they have no excuse for their sin.

23. He that hates me hates my Father in heaven also.

24. If I had not done the works among them which no other has done, sin would not be charged against them, but now they have both seen and hated both me and my Father.

25. That it might be fulfilled which is written in the law, "They hated me without reciprocation."

26. But when the Spirit is come whom I will send you from the Father - the Spirit of truth who goes forth from the Father - he will bear witness concerning me.

27. And bear witness also concerning you, because you have been with me from the beginning.

### 16

THESE things I have told you so that you will not be offended.

2. For they will put you out of the synagogue, for the hour is

coming when whoever kills you will think he does a service for God;

3. And they will do these things to you because they do not know the Father or me.

4. I tell you these things so that, when the time comes, you may remember what I have said. I did not tell you these things in the first place because I was with you, 5. But now because I leave you, to return to him who sent me, and because not one of you asks, "Where are you going?"

6. For your hearts are so full of grief as I tell you these things.

7. Therefore I tell you the truth. It is better for you that I go away, for if I do not go the Holy Spirit will not come to you; but if I go I will send him to you.

8. And when he comes he will convict the world of sin, and of righteousness, and of judgment.

9. Of sin because of their unfaithfulness to me;

10. Of righteousness because I will have gone to my Father and will no longer be here as your example,

11. And of judgment because the ruler of this world is already judged.

12. There are many other things I would like to tell you, but you are unable to grasp them as yet.

13. But when the Spirit of truth comes he will guide you into all truth, for he will not speak of himself, but whatever he is instructed to speak, that will he speak, and he will tell you of coming events.

14. He will glorify me, for he will receive my instructions and announce them to you.

15. All things that the Father has are mine. It was because of this that I said that he will receive of mine and announce it to you.

16. In a little while you will not see me, but, on the other hand, in a little while you shall see me, because it is to the Father that I go."

17. Some of the disciples said one to another, "What does he mean when he says, 'In a little while you will not see me, and yet in a little while you shall see me, because I am going to the Father?'"

18. They said therefore, "What is this that he says, 'A little while?' We do not understand him."

19. Jesus knew what they desired to ask him, and said to them, "Are you enquiring among yourselves about what I said, 'A little while and you will not see me, and on the other hand, in a little while you shall see me?'"

20. Truly, truly I tell you that you will weep and lament when the world rejoices, and you will be sorrowful, but your sorrow shall be turned into joy.

21. A woman when giving birth has pain because her time has come, but when the child is born she forgets the pain because of the joy that comes in bringing a baby into the world.

22. You therefore will certainly have hardships now, but later I will see you, and your hearts will be joyful, and no one can take this from you.

23. In that day you will ask for nothing from me. Truly, truly I tell you that whatever you ask of the Father in my name he will give it you.

24. Until now you have not asked anything in my name. Ask and you will receive, that your joy may be full.

25. I have spoken these things in parables, but the hour is coming when I will no longer speak in parables but will tell you plainly about the Father.

26. In that day you will ask in my name, and I will not need to tell you that I will request the Father for you.

27. For the Father himself will love you because you have loved me, and accepted me as having come from God.

28. I came out from the Father into the world, and now I am leaving the world to go back again to the Father."

29. His disciples said to him, "You are speaking plainly now, and not in parables.

30. Now we know that you understand all things, and have no need to ask for information of anyone. By this we accept you as coming from God."

31. Jesus asked, "Do you now accept me?"

32. The time is coming and indeed has come, that you will be scattered each to his own place, leaving me alone, and yet I will not be alone, for the Father is always with me.

33. These things I have told you that in me you will have peace. In the world you will have tribulation, but be of good courage, I have overcome the world."

## 17

AFTER he had spoken these words Jesus lifted his eyes to heaven and said, "Father, the hour has come. Glorify your Son that your Son may also glorify you.

2. Because you have given him authority to offer to all mankind all that you have made available to him, that is, eternal life.

3. And this is eternal life, that they should know you the only true God, and Jesus Christ whom you have sent.

4. I have revealed your character on the earth. I have completed

the work which you gave me to do.  
5. And now Father, glorify me with yourself, with the glory which I shared with you before the world was created.

6. I have revealed your character to the men whom you have given me out of the world. They were yours and you entrusted them to me, and they have kept your word.

7. And now they know that the things you have given me are from you.

8. For the words which you have given me I have passed on to them, and they have received them, and understand clearly that I came from you, and they accept fully that you did send me.

9. I pray for them. Not for the world do I pray, but for them whom you have given me for they are yours.

10. And all I have is yours, and all you have is mine, and I have been glorified in them.

11. I will no longer be in the world, but these will be, therefore I bring them to you Holy Father; keep them whom you have given me in your name, that they may be one as we are one.

12. While I have been with them in the world I have kept them in your name. Those you gave me I guarded, and none have I lost save the son of perdition, that the scripture might be fulfilled.

13. And now I come to you. I have told these things in the world, that they may have my joy fulfilled in them.

14. I have given them your word, and the world has rejected them because they are not of the world as I am not of the world.

15. I ask not that you take them out of the world, but that you keep them from evil.

16. They are not of the world, as

I am not of the world.

17. Sanctify them through your truth, through your word which is truth.

18. As you have sent me into the world so also have I sent them into the world.

19. And for them I have sanctified myself, that they also may sanctify themselves through the truth.

20. Not only for these do I pray, but also for those who, through the words of these, will be led to accept me.

21. That all may be one, as you Father, are in me and I in you, that they also may be one in us, that the world may know that you sent me.

22. And I have revealed to them the character which you have revealed to me, that they may be one as we are one.

23. I in them, and you in me, that they may be perfected into unity with us, and that the world may know that you sent me, and that you love them as you have loved me.

24. Father, I desire that those whom you have given me be with me where I am, that they may see your character, and the love which you gave me, for you loved me before the world was created.

25. Righteous Father, though the world knew you not I knew you, and these whom you have sent, they also knew you.

26. I have made known your name and continue to do so, so that the love which you have for me may dwell in them, as I am in them."

## 18

WHEN he had said these things Jesus went out with his disciples to a place beyond the winter stream of Kedron, where there

was a garden to which he and his disciples came.

2. And Judas who betrayed him also knew the place, because Jesus and his disciples often went there.

3. Therefore Judas, having been allotted a band of soldiers from the chief priests and the Pharisees, came to this place with torches and lamps and weapons.

4. Jesus therefore, knowing exactly what was coming to him, stepping forward asked, "Whom do you seek?"

5. They answered, "Jesus of Nazareth." Jesus said to them, "I am he." Now Judas who betrayed him was standing there with them.

6. And when Jesus said to them, "I am he," they fell backwards to the ground.

7. Again therefore Jesus asked the question, "Whom do you seek?" Again they said, "Jesus of Nazareth."

8. Jesus answered, "I have told you that I am he. If therefore it is I whom you seek, allow these to go away."

9. In this the word was fulfilled which said, "Of those whom you gave me, not one have I lost."

10. Simon Peter then, having a sword, drew it and smote a servant of the high priest, cutting off his right ear. The servant's name was Malchus.

11. But Jesus said to Peter, "Put your sword back into its sheath; should I not drink the cup which the Father has given me?"

12. Therefore the soldiers and the chief captain and the officers of the Jews took hold of Jesus and bound him.

13. And they led him away, first to Annas, for he was the father-in-law of Caiaphas who was high priest that year.

14. It was Caiaphas who had coun-

selled the Jews saying that it was better for one man to perish for the people.

15. Now Simon Peter and another disciple followed Jesus. That disciple was known to the high priest and entered with Jesus into the court of the high priest.

16. But Peter stood at the door outside, therefore the other disciple who was known to the high priest went out and spoke to the door keeper, and Peter was brought in.

17. Therefore the doorkeeper who was a maid said to Peter, "Are you not also a disciple of this man?" He said, "I am not."

18. But the servants and the officers were standing near a fire, for it was cold, and they were warming themselves, and Peter stood with them warming himself.

19. The high priest began questioning Jesus about his disciples, and about his teachings.

20. Jesus said to him, "I openly spoke to everyone. I always taught in the synagogue and in the temple where the Jews gather together. In secret I have spoken nothing."

21. Why do you question me? Question those who heard what I said, for they know what I said."

22. But when he said this one of the officers standing near struck him with the palm of his hand, saying to Jesus, "Dare you speak like this to the high priest?"

23. Jesus answered, "If I spoke wrongfully show me my error, but if not, why do you strike me?"

24. Annas then sent him bound to Caiaphas the high priest.

25. Now Simon Peter was standing warming himself, and they said to him, "Aren't you one of his disciples?" He denied it saying, "No, I am not."

26. Then a servant of the high priest, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

27. Again Peter denied it, and immediately the cock crew.

28. Then they led Jesus from Caiaphas to the praetorium. It was early dawn. They would not enter into the praetorium lest they be defiled and be barred from eating the passover.

29. Therefore Pilate went out to them and said, "What accusation do you bring against this man?"

30. They answered, "If he were not a wrong doer we would not have brought him."

31. Pilate therefore said to them, "Take him then, and judge him yourselves according to your law." But the Jews said to him, "We are not permitted to put anyone to death."

32. This fulfilled the words of Jesus by which he signified the type of death he should die.

33. Pilate therefore entered again into the praetorium and, calling Jesus, said to him, "are you the king of the Jews?"

34. Jesus said, "Do you ask this of yourself or has someone told you this of me?"

35. "Am I a Jew?" said Pilate. "Your own people and chief priests have delivered you to me. What have you done?"

36. Jesus answered, "My kingdom is not of this world. If it were my followers would fight to deliver me from the Jews, but my kingdom is not of this nature."

37. Pilate therefore said, "You are a king then?" Jesus answered, "You say it yourself, for a king I am. For this purpose was I born, and for this reason I have come into the world to demonstrate the truth. All who stand for truth

will listen to me."

38. "What is truth?" asked Pilate, and having said this he went out again to the Jews and said to them, "I find no fault in him."

39. But it is a custom of yours that I release a prisoner to you at the passover. Would you like me to release the king of the Jews?"

40. Thereupon they all cried out again, "Not this man, but Barabbas." Now Barabbas was a robber.

## 19

PILATE therefore took Jesus and scourged him.

2. And the soldiers platted a crown of thorns and put it on his head, and they threw a covering of purple around him.

3. And said, "Hail, king of the Jews," and they struck him with the palms of their hands.

4. Therefore Pilate went out again and said to them. "Please note, I bring him out to you that you may know that I have found no fault in him at all."

5. Jesus went out therefore, wearing the thorny crown and the purple covering, and Pilate said to them, "Behold the man."

6. When therefore the chief priests and the officers saw him they cried out saying, "Crucify him, Crucify him." Pilate said to them, "You take him then, and you crucify him, for I find no fault in him."

7. The Jews answered him, "We have a law, and according to our law he ought to die, because he claimed to be the Son of God."

8. When Pilate heard this statement he was afraid,

9. And went back to the praetorium again, and said to Jesus, "Where are you from?" But Jesus did not answer.

10. Pilate therefore said, "Will you

not answer me? Don't you know that I have authority to crucify you or to release you?"

11. Jesus answered, "You would have no authority if it were not given you from above. Therefore he who betrayed me into your hands bears the greater sin."

12. Then Pilate sought to release him, but the Jews cried out saying, "If you release this man you are no friend of Caesar's."

13. When Pilate heard these words he led Jesus out and sat down upon the judgment seat at a place called "Pavement," or, in the Hebrew tongue, "Gabbatha."

14. Now it was the preparation of the passover, and about the sixth hour, and he said to the Jews, "Behold your king."

15. But they cried out, "Away with him. Away with him. Crucify him." Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king except Caesar."

16. Then therefore he delivered him up to them that they might crucify him. They took Jesus and led him away.

17. And, bearing his cross, he went out to a place called "the place of a skull," which in the Hebrew is called "Golgotha."

18. There they crucified him, and with him two others, one on this side and one on that, with Jesus in between.

19. And Pilate wrote a title, and put it on the cross. It said, "Jesus of Nazareth, the king of the Jews."

20. Many of the Jews read this title, for the place where Jesus was crucified was near the city, and it was written in Hebrew, and in Greek, and in Latin.

21. Therefore the chief priests of the Jews complained to Pilate saying, "Do not write, 'The king of

the Jews," but that he claimed to be the king of the Jews."

22. Pilate answered, "What I have written I have written."

23. The soldiers, after crucifying Jesus, took his clothing, separating them into four parts, one for each soldier. But his robe was without seam being woven in one piece.

24. Therefore they said to one another, "Let us not tear it, but cast lots for it, to see whose it shall be," that the scriptures might be fulfilled which say, "They divided my garments among them, and for my vesture they cast lots." Therefore the soldiers did this.

25. And Jesus' mother stood by the cross, and so did Mary the sister of his mother, the wife of Clopas, and Mary the Magdalene.

26. Jesus therefore, seeing his mother and the disciple whom he loved standing by, said to his mother, "Mother, this is your son."

27. Then to the disciple he said, "This is your mother." And from that time the disciple took her to his own home.

28. After this Jesus, knowing that the end was near, that the scripture might be fulfilled said, "I thirst."

29. A bowl was brought out and filled with vinegar. Then, taking a sponge they filled it with vinegar and hyssop, and putting it on a stick they held it up to his mouth.

30. When therefore Jesus tasted the vinegar he said, "It is finished," and bowing his head he yielded up his breath.

31. The Jews then, desiring that the bodies not remain on the crosses on the Sabbath, because it was the preparation day, and the Sabbath which was to follow was a great one, requested Pilate that

their legs be broken and they be taken away.

32. Therefore the soldiers broke the legs of the first, and then of the other who was crucified with him,

33. But when they came to Jesus and saw that he was already dead, they did not break his legs.

34. But one of the soldiers, with a spear, pierced his side, and immediately blood and water came out.

35. And he who saw this can testify, and his testimony is true, for he knows the truth of what he says, and records it that you may accept it.

36. For these things took place that the scripture might be fulfilled, "Not one of his bones shall be broken."

37. And again another verse of scripture says, "They shall look on him whom they pierced."

38. To add to these things, Joseph of Arimathea, a disciple of Jesus, but secretly for fear of the Jews, requested Pilate that he might take away the body of Jesus, and Pilate gave him permission to do so. He came therefore, and took away the body of Jesus.

39. And Nicodemus also, who at first came to Jesus by night, came bringing a mixture of myrrh and aloes which was very costly.

40. They therefore took the body of Jesus, bound it in linen cloths with the preservatives as is a custom among Jews in preparing for a burial.

41. Now near the place of the crucifixion was a garden, and in the garden was a new tomb in which no body had ever been laid.

42. In this tomb, because it was near, and because it was the preparation day of the Jews, they laid Jesus.

## 20

NOW on the first day of the week, Mary the Magdalene came early to the tomb when it was still dark, and she saw that the stone had been taken away from the tomb.

2. She ran therefore to Simon Peter and to that other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have placed him."

3. Therefore Peter and the other disciple went forth to the tomb.

4. They ran together, but the other disciple was faster than Peter, and reached the tomb first.

5. He stooped down and saw the linen cloths lying there, but he did not enter.

6. But Simon Peter who followed him, when he arrived, entered the tomb and saw the cloths lying there.

7. The handkerchief which had bound his head was not lying with the other cloths, but by itself, and was folded up.

8. Then the other disciple who reached the tomb first, entered and saw and believed.

9. For they did not yet understand from the scriptures that it was necessary for him to rise from the dead.

10. Therefore the disciples returned to their homes.

11. But Mary stood outside the tomb crying, and as she wept she stooped down and looked into the tomb.

12. And she saw two angels in white sitting there, one at the head and one at the feet of the place where the body of Jesus had been.

13. And they said to her, "Lady, why do you cry?" She said to them, "Because they have taken

away my Lord, and I do not know where they have placed him."

14. And having said this she withdrew from the tomb and stepped backwards, and there she saw Jesus standing, but she did not know that it was he.

15. Jesus said to her, "Lady, why do you cry? Are you looking for someone?" Thinking that he was the gardener she said to him, "Please Sir, if you have removed him tell me where you have placed him that I may take him away."

16. Jesus said to her, "Mary," whereupon she turned around to him and said, "Rabboni," which means, "Teacher."

17. Jesus said to her, "Do not touch me, for I have not yet ascended to my Father, but go to my brethren, and tell them that I ascend to my Father and your Father - to my God and your God."

18. Mary the Magdalene went to the disciples, bringing them word of her having seen the Lord, and of what he had told her.

19. On the evening of that day which was the first day of the week, when the disciples gathered together behind closed doors for fear of the Jews, Jesus came and stood in the midst of them and said, "Peace be to you."

20. And having said this he showed them his hands and his side. It brought the disciples great joy to see the Lord.

21. So Jesus said again, "Peace be to you. As the Father sent me into the world, so also do I send you."

22. And having said this he breathed upon them and said, "Receive the Holy Spirit."

23. Those whose sins you pronounce to be forgiven will be forgiven; and those whose sins you

pronounce to be retained will remain unforgiven."

24. But Thomas, one of the twelve, also called Didymus, was not with them at the time.

25. Therefore, when the other disciples told him that they had seen the Lord, he said, "Unless I see the marks of the nails in his hands, and put my finger therein, and put my hand into his side, I will not believe you."

26. After eight days the disciples again assembled there, and Thomas with them. Again Jesus came though the doors were shut, and standing in the midst of them said, "Peace be to you."

27. Then he said to Thomas, "Put forth your finger, see here are my hands, and put forth your hand into my side, and be not doubtful but be loyal."

28. Thomas answered, "My Lord and my God."

29. Jesus said to him, "Because you have seen me you have pledged me your loyalty. Rewarded will they be who, though they have not seen me, are faithful to me."

30. Jesus performed many other signs in the presence of his disciples, which are not recorded in this book.

31. But these have been recorded that you, the reader might accept Jesus as the Christ the Son of God, and by your faithfulness to him, may receive life through his name.

## 21

AND with these things Jesus again revealed himself to the disciples at the sea of Tiberias. It happened as follows,

2. Simon Peter, and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two other disciples,



had come together.

3. Simon Peter said to them, "I am going fishing." They said to him, "We also will go fishing with you." They immediately took to the boats, but throughout the night they caught nothing.

4. And when morning came, Jesus stood on the shore, but the disciples did not recognize him.

5. He said to them, "My dear boys, do you have any food?" They said, "No."

6. So he said to them, "Cast your net out on the right side of the boat, and you will find what you want." They did so and were unable to draw up the net for the great quantity of fish that were caught.

7. The disciple whom Jesus loved therefore said to Peter, "It is the Lord." As soon as Peter heard this, he pulled on his coat, for he was naked, and dived into the sea.

8. And the other disciples followed in small boats, for they were not far from the land, - perhaps a hundred metres - and came dragging in the net of fish.

9. And when they came up onto the land they found a fire of coals, and fish lying on it, and bread.

10. Jesus said to them, "Bring the fish which you have just caught."

11. So Simon Peter went and hauled in the net which contained one hundred and fifty three large fish, and although there were so many yet the net was not broken.

12. Jesus said to them, "Come and eat." But none of the disciples dared to ask him who he was, knowing that it was the Lord.

13. Jesus therefore took the bread and gave it to them, then he gave them the fish in the same way.

14. This was now the third time that Jesus appeared to his disciples after his resurrection from the

dead.

15. When they had eaten, Jesus said to Simon Peter, "Simon, son of Jonas, do you love me more than these?" He said to him, "Yes Lord, you know I love you." He replied, "Feed my lambs."

16. He said to him a second time, "Simon, son of Jonas, do you love me?" He said, "Yes Lord, you know I love you." He said to him, "Be a shepherd to my sheep."

17. Then he said to him a third time, "Simon, son of Jonas, do you love me?" Peter was upset at being asked this question a third time, and he said, "Lord, you know all things, you know I love you." Jesus said to him, "Feed my sheep."

18. Truly, truly I tell you, when you were younger you straightened yourself up and went wherever you wished, but when you grow older you will stretch out your hands, and another will force you and bring you to a place that you do not desire."

19. By this he indicated the death by which Peter would glorify God. And having said this he said to him, "Follow me."

20. But on turning Peter saw the disciple whom Jesus loved following - the one who leaned upon Jesus' breast at the supper, and said, "Lord, who is it that shall betray you?"

21. On seeing him Peter said to Jesus, "Lord, what about this man?"

22. Jesus replied, "If I wish him to live on till I come, what is that to you? You just follow me."

23. Word then went round that this disciple would not die, but this was not what Jesus said.

24. This is the disciple who saw all these things, and writes concerning them, and we know that what he saw and writes is true.

25. And there are also many other things which Jesus did which, if they were recorded one by one, I

doubt if the world itself could contain the books holding the records. Amen

## THE ACTS OF THE APOSTLES

### 1

THE first account which I wrote for you my dear Theophyllus, was of all those things which Jesus did and taught,

2. Until the day when, after commanding the apostles whom he had chosen, to wait for the Holy Spirit, he was taken up,

3. To these apostles he had presented himself alive, after having suffered death, giving many proofs and telling them about the kingdom of God, during a period of forty days.

4. Then, being assembled with them, he commanded them not to leave Jerusalem, but to wait for the Father's promised gift of which he had previously told them.

5. "For John," he said, "certainly baptized with water, but you, in a few days time, will be baptized with the Holy Spirit."

6. Then, since they were all together, they asked him, "Lord, will you not at this time restore the kingdom of Israel?"

7. But he said to them, "It is not yours to know the times or the seasons. This is entirely in the hands of the Father."

8. But you will receive power when the Holy Spirit comes upon you, and you will be witnesses for me in both Jerusalem and all Judea, and in Samaria, and in the uttermost part of the earth."

9. And when he had said these things, as they looked, he was taken up, and a cloud hid him from their view.

10; And as they were looking in-

tently into the heaven where he went, suddenly two men, clothed in white stood by them.

11. And they said, "Men of Galilee, why do you stand gazing into the sky? This same Jesus who was taken up from you into heaven will come again in much the same way as you have seen him go into heaven."

12. Then they returned to Jerusalem from the mount of Olives, which is only a Sabbath day's walk from Jerusalem.

13. And when they entered it, they went to the upper chamber where they were staying. There were Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Jude the brother of James.

14. These all unitedly and faithfully continued to pray and worship with the women believers, and with Mary the mother of Jesus, and with his brethren.

15. In those days Peter stood up in the midst of the disciples who numbered about one hundred and twenty, and said,

16. "Men, brethren, in order to fulfil the scripture which the Holy Spirit spoke through the mouth of David, Judas became a guide to those who took Jesus,

17. But he was one of our number, having a part to play in the service we fulfil.

18. This man then purchased a field out of the reward for his unrighteousness, and, after falling headlong, his abdomen burst, dis-

charging its contents.

19. Everyone in Jerusalem heard about this, so that in their language the field was called "Acedama," which means, "The field of blood."

20. For it is written in the book of Psalms, "Let his house be desolate with no one dwelling therein, and let someone else take over his responsibilities."

21. It is the duty, therefore, of those who have been with us during this period of time in which Jesus lived and worked with us,

22. From the baptism of John until the day of his ascension, when his resurrection had been proved, to appoint one of their number to take his place with us."

23. And they put up two names, - Joseph called Barsabas who was surnamed Justus, and Matthias.

24. And when they prayed they said, "You O Lord know the hearts of all. Show us which of these two is the one which you would choose,

25. To take part in this service, and to take over the apostleship from which Judas, because of his transgression, fell, going his own way."

26. So they voted on the matter, and Matthias was chosen, and he was numbered with the eleven apostles.

## 2

NOW when the time was fulfilled, and the day of Pentecost eventually arrived, it found the apostles gathered together in a common place for a common purpose.

2. Suddenly, out of the heaven, came a sound like a forceful rushing breath, and it filled the whole house in which they were sitting.

3. And there appeared to them

divided tongues as of fire, and one sat on each of them.

4. And they were filled with the Holy Spirit, and began to speak in other languages as the Spirit enabled them.

5. Now there were, dwelling in Jerusalem at that time, pious men from every nation under the heavens.

6. And when rumours of what had happened spread, crowds gathered and were astounded when every man heard an apostle speaking to him in his own language.

7. They were amazed, and asked one another, "Are not all these who speak Galileans?"

8. How come that we each hear our own native language spoken?

9. There are Parthians and Medes and Elamites, and people from Mesopotamia and from Judea and Cappadocia and Pontus and Asia,

10. From Phrygia and Pamphylia, from Egypt and parts of Libya which is near Cyrene. And we also have visitors from Rome, both Jews and proselytes,

11. Cretans and Arabians - All these are being told in their own languages the great things of God."

12. They were amazed and perplexed and enquired of each other, "What can this mean?"

13. Some mocked and said, "These men are full of new wine."

14. But Peter stood up with the eleven, and raising his voice proclaimed to them, "Men, Jews, and all who live in Jerusalem, please listen to me. There is something I must make known to you.

15. These men are not drunk as has been suggested, for it is only nine o'clock in the morning.

16. No! this is that of which the prophet Joel wrote,

17. "It will happen in the last days says God, that I will pour out

my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream dreams;

18. And even upon my men servants and my women servants, in those days, will I pour out of my Spirit, and they shall prophesy;

19. And I will display wonders in the heaven above, and signs on the earth below, blood and fire and an atmosphere of smoke.

20. The sun shall be turned into darkness and the moon into blood before the great and dreadful day of the Lord is revealed.

21. And it shall be that whosoever shall call upon the name of the Lord shall be protected."

22. Men of Israel, listen to these words; Jesus of Nazareth, a man whom God sent to you, and by whom God wrought works of power and wonders and signs in your midst as you yourselves know;

23. Him, being given into your hands by God as he had previously designed and intended, you have taken, and with lawless hands have crucified, putting him to death.

24. Him God has raised up, having loosed the shackles of death, for it was not possible for death to hold him.

25. For David said concerning him, "I foresaw the Lord continually before me. Because he is at my right hand I may not be shaken.

26. Therefore my heart rejoiced, and my tongue told of my conquest; yes, my dead body shall rest in hope,

27. For you will not leave my soul in the tomb, nor give up your holy one to see corruption.

28. You make known to me the paths of life, and to see your face

will fill me with joy."

29. Men and brethren, I am permitted to speak with freedom to you concerning the patriarch David, for you do not question that he died and was buried, for his tomb remains in our midst to this day.

30. Therefore his words were prophetic, for he knew that God had sworn to him by oath that of the fruit of his body as far as the flesh is concerned, Christ would be raised up to sit upon his throne.

31. Prophesying he spoke of Christ's resurrection, that his soul should not be left in the tomb, nor his flesh see corruption.

32. This Jesus, God has raised up and we are all witnesses of this event.

33. Christ therefore, having been exalted to the right hand of God, and having received of his Father the promised gift of the Holy Spirit, he has poured this out which you now see and hear.

34. For David did not ascend into the heavens, but he himself said, "The Lord said to my Lord, Sit at my right hand,

35. Until I place your enemies as a footstool under your feet,

36. Assuredly therefore, let it be known to all the house of Israel, that this Jesus whom you crucified, God has made both Lord and Christ."

37. And when they heard this they were pricked in their hearts, and said to Peter and the other apostles, "Men and brethren, what shall we do?"

38. And Peter said to them, "Repent and be baptized, each of you, in the name of Jesus Christ for the remission of sins and you will receive the gift of the Holy Spirit.

39. For the promise is to you and to your children, and to those who

are more distant - to as many as the Lord our God may call."

40. And with many other words he earnestly testified and exhorted saying, "Save yourselves from this crooked generation."

41. Those therefore, who gladly accepted his words were baptized; and there were added, that day, about three thousand souls.

42. And they continued steadfastly in the teaching of the apostles, and in fellowship, in the breaking of bread and in prayer.

43. And fear came upon every soul, and many wonders and signs were wrought through the apostles,

44. And all who believed were united, and shared all things in common.

45. They sold their goods and possessions, and divided the proceeds according to their individual needs.

46. And every day they continued steadfastly, and with one purpose, to meet in the temple, and to break bread in their houses. They ate their food with gladness and simplicity of heart.

47. Praising God, and each being favourably inclined toward one and all; and the Lord added daily those who were being saved.

### 3

NOW Peter and John went up together into the temple at the ninth hour which was the hour of prayer.

2. And there was a certain man who had been lame from birth, and whose friends daily carried him to the temple and placed him at the gate which is called Beautiful, so that he might ask for alms from those who went into the temple.

3. He, on seeing Peter and John about to go into the temple, asked them for a donation.

4. Peter looked him straight in the

eyes, and with John said, "Look at us."

5. And he did so, expecting to receive something from them,

6. But Peter said, "I have no silver or gold, but what I do have I give you. In the name of Jesus of Nazareth, rise up and walk."

7. And he took him by the right hand, and raised him up, and immediately his feet and ankle bones became strong.

8. And leaping up he stood, and walked, and entered with them into the temple, walking and leaping and praising God.

9. And all the people saw him walking and praising God,

10. And they recognized him as the man who had been sitting at the gate Beautiful, and they were filled with wonder and amazement at that which had happened to him.

11. And as the same man, who had been healed, held Peter and John, the people ran together to them as they stood in Solomon's porch. They were all greatly amazed.

12. On seeing this, Peter spoke to the people saying, "Men and Israelites, why should you wonder at this? And why do you look at us as though by our own power or holiness we had enabled this man to walk?"

13. The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom you rejected and denied in the presence of Pilate, who, having judged him, desired to release him,

14. But you denied the holy and righteous One, and requested the release of a murderer instead.

15. And you killed the Standard of life, whom God raised up from among the dead. We are witnesses of this fact.

16. And because of the faithfulness of the Bearer of this name, this name has made strong him whom you see and know. His faithfulness has given this man complete soundness before you all.  
 17. And now brethren, I know that ignorance led you to act in this way, as it also led your rulers;  
 18. But in this way was fulfilled that which God had previously announced through the mouths of all his prophets, that Christ should suffer thus.

19. Repent therefore, and be converted that your sins may be blotted out, so that the times of refreshing may come from the presence of the Lord.

20. And that he may send Jesus Christ who was before announced to you,

21. Who must indeed be received by heaven until the times of restoration of all things of which God has spoken by the mouths of all his holy prophets of the past.

22. For Moses certainly said to the fathers, "The Lord your God will raise up a prophet to you from among your brethren, like unto me. Listen to everything he has to say to you,

23. For every soul who will not listen to that prophet shall be destroyed from among the people.

24. And indeed, all the prophets from Samuel on - all who have prophesied - have told of these days.

25. You are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, "In your seed shall all families of the earth be blessed."

26. To you first, God, having raised up his servant Jesus, sent him, blessing you in turning each of you from his wickedness."

## 4

AND while they were speaking to the people, the priests and the captains of the temple, and the Sadducees, came upon them,

2. Greatly annoyed because they were teaching the people that in Jesus was revealed the resurrection from the dead.

3. And they arrested them, and, because it was late, locked them up until the morrow.

4. But many of those who heard their words became loyal. The number was about five thousand.

5. And it happened that on the following day the rulers and elders and scribes gathered together at Jerusalem.

6. And Annas the high priest, and Caiaphas and John and Alexander and all that were of the family of the high priest.

7. And after placing the disciples in their midst they asked, "By what power, or in whose name, did you do this?"

8. Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel,

9. If we today are being examined as to how this good work was done, curing a lame man,

10. May you all know, and may all Israel know, that in the name of Jesus Christ of Nazareth, whom you crucified, and whom God raised up from among the dead - by his power this man stands before you healed.

11. This is the stone which was set aside by you builders, which has become the head of the corner.

12. And there is salvation in no other, for there is no other name under heaven, given among men, by whom we must be saved."

13. When the boldness of Peter and John was seen, and it was known that they were uneducated

men, the people were amazed, and recognized that they had been associated with Jesus.

14. And seeing the man who had been healed standing with them, the rulers and elders could say nothing.

15. So they dismissed those of their number who were not members of the sanhedrin, and held a private conference.

16. Asking, "What shall we do to these men? For we cannot deny that a miracle has been wrought through them, for it has been demonstrated to all the inhabitants of Jerusalem."

17. They decided therefore, that in order to prevent the spreading of this teaching, to threaten them with punishment if they continued to speak and teach any man in this name.

18. So they called them and ordered them not to speak nor teach in the name of Jesus.

19. But Peter and John replied, "Do you think it is right, in the eyes of God, for us to obey you rather than He?"

20. We cannot cease to tell of what we have seen and heard."

21. So they threatened them again and let them go, for they had no grounds upon which to base punishment in front of the people, because they were all praising God for what had taken place,

22. For the man for whom this miracle of healing had been wrought was more than forty years of age.

23. Now after they had been discharged they returned to their own group and reported what the chief priests and elders had said,

24. And when they heard this, unitedly they prayed to God saying, "O Master, you who made the heaven and the earth, and the sea

and all that in them is,

25. Who, by the mouth of David your servant said, "Why did the heathen rage, and the people imagine vain things?"

26. The kings of the earth arose, and the rulers came together to oppose the Lord and his Anointed One."

27. For of a truth against your holy servant, Jesus whom you have anointed, were gathered both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel,

28. To do whatever your predetermined counsel and hand would permit.

29. And now Lord, hear their threatenings, and give to your servants all the boldness needed to speak your word,

30. For your hand is stretched out to perform healing and signs and wonders through the name of your holy servant Jesus."

31. And when they had finished praying, the place in which they were assembled was shaken, and they were all filled with the Holy Spirit, and were given courage to speak the word of God with boldness.

32. And the multitude of people who were faithful were one in heart and soul. No one regarded his possessions as his own, but as the common property of all.

33. And the apostles testified with great power of the resurrection of the Lord Jesus, and a great measure of grace was given to them all.

34. None of them wanted for anything, for those who owned houses and land sold them, and brought the proceeds,

35. And laid them at the feet of the apostles, and distribution was made according to their needs.

36. Now Joseph, who was surnamed Barnabas by the apostles, a name

which means "son of consolation," a Levite who was born in Cyprus, 37. Having land, sold it and brought the money that he received for it, and laid it at the apostle's feet.

## 5

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back some of the proceeds, his wife being aware of this, He brought a part only of the money and laid it at the feet of the apostles.

3. But Peter said, "Ananias, why have you allowed Satan to fill your heart that you lie to the Holy Spirit in keeping back part of the value of the property?"

4. While you had it was it not yours? And when you sold it was not the money all yours? Why did you decide to do this? You have not lied to men but to God."

5. When Ananias heard these words he fell down dead. And great fear fell upon those who heard of this,

6. The young men came and bound up the body, and carried it out and buried it.

7. About three hours later his wife, who did not know what had happened, came in.

8. And Peter asked her, "Tell me, did you sell your property for so much?" She said, "Yes, for so much."

9' And Peter said to her, "Why have you agreed together to lie to the Spirit of God? Look, the feet of those who buried your husband are at the door, and they will also carry you out."

10. And she immediately fell down at his feet and died. And the young men coming in found her dead, and they carried her out and buried her by her husband.

11. And great fear fell upon the whole assembly, and upon all who heard of these things.

12. And by the hands of the apostles many miracles and wonders were performed among the people. They used to gather in the porch of Solomon.

13. And while no one, apart from their own members, dared to join them, the people respected them.

14. And large numbers both of men and women joined those who served the Lord.

15. And as miracles were performed in the streets, many brought their sick, placing them in beds and on couches, so that when Peter passed, at least his shadow might fall on some of them.

16. And in addition, multitudes came from the cities round about Jerusalem, bringing the sick and those who were possessed of unclean spirits, and they were all healed.

17. Now the high priest, and all who were with him of the sect of the Sadducees were aroused and filled with anger,

18. And they arrested the apostles, and put them in the public jail.

19. But the angel of the Lord, during the night, opened the doors of the prison, and having brought them out, said,

20. "Go, stand and speak in the temple to the people, all these words of life."

21. On these instructions they entered, at day dawn, into the temple and commenced teaching. But the high priest and his associates called together the sanhedrin, and all the elders of Israel, and sent to the prison to have them brought.

22. But the officers, when they failed to find them in the prison, returned and reported,

23. Saying, "We found the prison



securely shut, and the guards standing before the doors, but on opening the doors we found no one inside."

24. When they heard these words, the priest and the captain of the temple and the chief priests were perplexed. They could not understand it.

25. Then a certain person reported, "Listen, the men you put in prison are in the temple, standing and teaching the people."

26. Then the captain with officers went and brought them. They were not violent, for they feared the people might stone them.

27. And having brought them they set them before the sanhedrin, and the high priest asked,

28. Saying, "Did we not command you to refrain from teaching in this name? And look, you have filled Jerusalem with your teaching, and plan to bring upon us the condemnation for the blood of this man."

29. In answer, Peter and the other apostles said, "We must obey God rather than men."

30. The God of our fathers raised up Jesus, whom you killed, hanging him on a tree.

31. Him has God exalted to his right hand to be a chief and Saviour, to give repentance to Israel, and remission of sins.

32. And we are witnesses of him of these things, as is also the Holy Spirit whom God gives to those that obey him."

33. Upon hearing this they became furious, and discussed how they might put them to death.

34. But a certain man in the sanhedrin, a Pharisee named Gamaliel, who was a teacher of the law and honoured by all, stood up and commanded that the apostles be put out for a short while.

35. And he said to them, "Men, Israelites, be careful what you do with these men."

36. A while ago a man called Theudas arose, claiming to be somebody of importance, and a number of men, about four hundred, linked themselves up with him. But he was put to death, and his followers were dispersed and came to nothing.

37. And after this Judas the Galilean arose in the days of the registration. He drew many people after him, but he also perished, and those who followed him were scattered abroad.

38. And now I say to you, Withdraw from these men, and leave them alone, for if this movement be of men it will be overthrown,

39. But if it be of God, you will not be able to overthrow it unless you are capable of fighting against God."

40. So they were persuaded by him, and after calling the apostles and beating them, they warned them not to speak in the name of Jesus, and released them.

41. They therefore departed from the presence of the sanhedrin, rejoicing that they were accounted worthy to suffer dishonour for his name.

42. And every day in the temple and in the houses, they ceased not to teach and preach the gospel of Jesus Christ.

## 6

NOW in those days when there were so many new disciples, a complaint arose among the Greeks against the Hebrews, that their widows were being neglected in the daily administration.

2. So the twelve called the rest of the disciples together and said, "It is not good for us to leave off

teaching the word of God in order that we might serve tables.

3. Select therefore, seven brethren from among yourselves, men who have given evidence of their wisdom, and of the Holy Spirit's power, whom we will appoint to oversee this work,

4. While we will faithfully continue in prayer and the ministry of the word."

5. This suggestion was pleasing to the people, and they chose Stephen, a most loyal man who was led by the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

6. These they set before the apostles, and after praying, laid their hands on them.

7. And the preaching of the word prospered, the number of disciples in Jerusalem increased greatly, and many of the priests pledged their obedience to the faith.

8. And Stephen, whole-heartedly faithful, and filled with power, astounded the people by the miracles and signs which he worked.

9. Now certain men from the synagogue who called themselves Freedmen - some of them Cyrenians, some Alexandrians, and some from Cilicia and Asia - began to dispute with Stephen.

10. But they were not able to resist his wisdom, or the power of the Spirit by which he spoke.

11. So they bribed men to say, "We have heard this man speaking blasphemous words against Moses and God."

12. Then they incited the people and the elders and the scribes against him; then, without warning, they arrested him and brought him before the sanhedrin.

13. And they arranged for deceitful witnesses to say, "This man

continually was blaspheming in speaking of the holy place and of the law,

14. For we have heard him say that Jesus of Nazareth will destroy this place, and will alter the customs which Moses gave us."

15. And as all who sat in the council focused their attention upon him, his face appeared to be like that of an angel.

## 7

AND the high priest said, "Well, are these things correct?"

2. And Stephen said, "Men, brethren and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, 3. And said to him, "Go out from your land, and from your kindred, into a land which I will show you."

4. So he left the land of the Chaldeans, and went to Haran; and then, after his father died, he moved to this land in which you now live.

5. Yet God did not give him an inheritance in it, not even enough land to stand on, though he promised it to him for a possession, and to his children, though at the time he had none.

6. For God told him that his descendants would be strangers in a strange land, and that they would be enslaved and ill-treated for four hundred years.

7. Then God would judge the nation that had enslaved them, and they would come out, and serve him in this place.

8. And he gave them the covenant of circumcision; therefore when Isaac was born he circumcised him on the eighth day. Isaac became the father of Jacob, and Jacob the father of the twelve patriarchs.

9. And the patriarchs, because

they envied Joseph, sold him to the Egyptians, but God was with him.

10. And God delivered him out of all his tribulations, and gave him wisdom and favour in the eyes of Pharaoh, the king of Egypt, so that Pharaoh made him ruler, not only over his whole house, but over Egypt.

11. But there came a famine upon the lands of Egypt and of Canaan, with dire consequences, so that our fathers were in need of food.

12. But Jacob heard that there was corn in Egypt, so he sent our fathers to procure some.

13. When he sent them the second time, Joseph made himself known to his brothers, and introduced his family to Pharaoh.

14. So Joseph sent for his father Jacob, and all his relations, seventy-five souls in all,

15. And they went down into Egypt where Jacob died, as did also our fathers.

16. And their bodies were brought back to Shechem, and placed in the tomb which Abraham bought for a sum of money from the sons of Hamar, the father of Shechem.

17. But as the time drew near for the promise to be fulfilled which God had sworn to Abraham, his people in Egypt multiplied rapidly.

18. And a new king arose who did not know Joseph.

19. He dealt unfairly with our race, ill-treating our fathers, and exposing the babies for the purpose of bringing about their death.

20. At this time Moses was born. He was protected by God, and was brought up for three months in his father's house.

21. Then, being exposed to danger, he was rescued by the daughter of pharaoh and brought up as her son.

22. He was instructed in all the

wisdom of the Egyptians, and became mighty in words and deeds.

23. But after a period of forty years had been fulfilled, his attention was drawn to the plight of his brethren the sons of Israel.

24. And when he saw a certain one being wronged, he defended him by smiting the Egyptian to avenge his oppression,

25. Thinking that his brethren would understand that it was by his hand that God would bring them salvation but they did not understand.

26. And on the following day he appeared to those who were contending, and urged them to be peaceful saying, "Men, you are brethren, why do you wrong one another?"

27. But he who was doing wrong to his neighbour resisted him saying, "Who made you a ruler and judge over us?"

28. Would you kill me as you did the Egyptian yesterday?"

29. At this saying Moses fled, and hid in the land of Midian where he became the father of two sons.

30. And after forty years were fulfilled, an angel of the Lord appeared to him in the desert of mount Sinai, in the flames of a burning bush.

31. Moses saw it burning, and, amazed at what he saw, he came near, and heard a voice of the Lord saying,

32. "I am the God of your fathers - the God of Abraham, and the God of Isaac, and the God of Jacob." Moses trembled and dared not look at it any further.

33. And the Lord said to him, "Remove your sandals from your feet, for you are standing on holy ground."

34. I have seen the ill-treatment of my people in Egypt. I have

heard their groanings, and have come down to take them out; so come, I will send you to Egypt."

35. This Moses whom they refused saying, "Who made you a ruler and a judge." God sent as a ruler and a deliverer, directed by the angel of the burning bush.

36. This same Moses led them out, having worked miracles and signs in the land of Egypt, and in the Red sea, and in the wilderness for forty years.

37. This is the Moses who said to the sons of Israel, "A prophet will God raise up to you from among your brethren like unto me. Listen to him."

38. This is the one who was present at the assembly in the wilderness, with the angel who spoke to him in mount Sinai, and to our fathers, who received the oracles of life to give us;

39. To whom our fathers would not be subject, thrusting him away and turning back, in their hearts, to Egypt,

40. Saying to Aaron, "Make us gods who shall go before us, for as for Moses who brought us from the land of Egypt, we know not what has happened to him."

41. And they made a calf in those days, offered sacrifices to an idol, and rejoiced in the works of their hands.

42. But God turned and abandoned them, while they served the host of the heavens, as it had been written in the book of the prophets, "Have you offered me slain beasts and sacrifices for forty years in the wilderness, O house of Israel,

43. While you exalted the tabernacle of Moloch, and the star of your god Rephan, and the models which you made to worship them? I will remove you to beyond Baby-

lon."

44. The tabernacle of the covenant was among our fathers in the wilderness, for he who commanded Moses ordered him to make it according to the pattern which he had seen.

45. Which tabernacle our fathers, under Joshua, brought in when taking possession of the land from the nations whom God drove out from before them; and it continued by succession until the time of David,

46. Who found favour in God's eyes, and requested permission to build a temple for the God of Jacob.

47. But Solomon built him a house.

48. However the Most High does not dwell in temples made with hands, as the prophet says,

49. "Heaven is my throne, and the earth is my footstool. What house can you build me says the Lord, or what place for my rest?

50. Has not my hand made all these things?"

51. O you stiffnecked and uncircumcised in heart and ears; you always resist the Holy Spirit, just as your fathers did.

52. Was there any prophet which your fathers did not persecute? they killed those who foretold the coming of the just One, of whom you now have become betrayers and murderers.

53. After having received the law by the hands of angels, you have not kept it."

54. On hearing these things they were enraged, and gnashed their teeth at him.

55. But he, being filled with the Holy Spirit, looked intently into heaven where he saw the glory of God, and Jesus standing at his right hand.

56. And he said, "Look, I see the heavens opened, and the Son of man standing at the right hand of God."

57. And they, crying out with a loud voice and holding their ears, rushed at him with one purpose.

58. They cast him out of the city and stoned him. And the participants laid aside their garments at the feet of a young man called Saul.

59. And they stoned Stephen as he prayed, saying, "Lord Jesus, receive my spirit."

60. Then, having bowed his knees he cried with a loud voice, "Lord, lay not this sin to their charge." And having said this he fell asleep.

## 8

AND Saul consented to Stephen's destruction. On that very day a great persecution against the church at Jerusalem commenced, scattering them throughout the countries of Judea and Samaria - all except the apostles.

2. And godly men buried Stephen, and deeply lamented his death.

3. But Saul savagely attacked the church, entering house after house, dragging men and women out, and delivering them to prison.

4. But those who were scattered, as they passed through other places, preached the gospel of the word.

5. And Philip, going down to a city of Samaria, preached to them the Christ.

6. And the crowds listened attentively to the things which he said, and united in approval when they heard of, and saw, the miracles he performed.

7. For many who were possessed of unclean spirits were freed, as the spirits, crying with a loud voice, went out of them; and many

who had been lame and paralysed were healed.

8. There was great joy in that city.

9. Now there was a certain man named Simon, who for some time had been practising magic arts in this city. He had amazed the people of Samaria, making out that he himself was a great person.

10. And the people both small and great acknowledged his power saying, "This great power is the power of God."

11. And they paid attention to him because he had amazed them with his magic arts for so long a time.

12. But when they believed the gospel which Philip taught, and those things which concerned the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13. And Simon also himself believed and was baptized; and as he continued with Philip, observing the miracles and the works of power being performed, he was amazed.

14. And when the apostles of Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,

15. Who, on their arrival, prayed for them that they might receive the Holy Spirit;

16. For the Spirit had not yet fallen upon any of them. They had only been baptized in the name of the Lord Jesus.

17. Then they laid hands upon them and they received the Holy Spirit.

18. Now when Simon saw that by laying on of the hands of the apostles the Holy Spirit was given, he offered them money,

19. Saying, "Give me also this authority, that on whomsoever I may lay my hands, he may receive

the Holy Spirit."

20. But Peter said to him, "May you and your money be lost if you think the gift of God can be purchased for money."

21. You can have neither part nor place in this matter, for your heart is not right before God.

22. Repent therefore, of this your wickedness, and supplicate God, that if possible he might forgive the thoughts of your heart.

23. For I see you to be in the gall of bitterness, and in the bondage of unrighteousness."

24. And Simon answered, "Pray for me, that none of these things might come upon me."

25. And having thus earnestly testified and preached the word of the Lord, Peter and John returned to Jerusalem, preaching the gospel to many Samaritan villages as they went.

26. But Philip was spoken to by an angel of the Lord, saying, "Arise and go towards the south, on the way which goes down from Jerusalem to Gaza, through the desert."

27. So he arose and went. Now a man of Ethiopia, a eunuch of responsibility in the service of Candace the queen of Ethiopia; one who had charge of her treasure, and who had come to worship at Jerusalem,

28. Was returning on this way. He was sitting in his chariot and reading the prophet Isaiah.

29. And the Spirit said to Philip, "Go near and make contact with this man."

30. So Philip ran up to him, and heard him reading the prophet Isaiah, and asked, "Do you understand what you are reading?"

31. "How can I," he said, "Unless somebody guides me?" So he invited Philip to come up and sit

with him.

32. Now the passage of scripture which he was reading was this, "He was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opened not his mouth."

33. In his humiliation his judgment was taken away, and who shall declare his generation, for his life is taken away from the earth?"

34. In explaining, the eunuch said to Philip, "Please tell me, of whom is the prophet speaking, of himself, or of someone else?"

35. So Philip opened his mouth and, beginning with this scripture, preached the gospel of Jesus.

36. And as they went along the way they came upon some water, and the eunuch said, "Look, here is water. Is there anything to prevent me from being baptized?"

37. And Philip said, "If you pledge whole-hearted faithfulness, it is lawful." And he answered, "I submit to Jesus Christ, believing him to be the Son of God."

38. And he commanded the chariot to stand still. And they both went down into the water, both Philip and the eunuch, and he baptized him.

39. But when they came up out of the water, the Spirit of the Lord caught Philip away, and the eunuch did not see him again, but went on his way rejoicing.

40. While Philip was found at Azotus, and he preached the gospel to all cities through which he passed as he journeyed on to Caesarea.

## 9

NOW Saul, still breathing out threatenings and slaughter towards the disciples of the Lord, went to the high priest,

2. Seeking letters to the syna-

gogues of Damascus, authorizing him, if he found any, whether men or women, who were disciples of Christ, to bring them bound to Jerusalem.

3. But as he journeyed and was nearing Damascus, suddenly a light from heaven shone round about him.

4. He fell to the earth, and heard a voice saying to him, "Saul, Saul, why do you persecute me?"

5. And he said, "Who are you Lord?" And the Lord said, "I am Jesus whom you are persecuting. Why do you hurt yourself, kicking against the spurs?"

6. And trembling and astonished he said, "Lord, what do you want me to do?" And the Lord said to him, "Get up and go into the city, and someone will tell you what to do."

7. But the men who accompanied him stood dumb-founded. They heard the voice, but did not see anyone.

8. So Saul arose from where he had fallen, and he opened his eyes, but could not see. So they led him by the hand to Damascus.

9. And for three days he could not see, neither did he eat nor drink.

10. Now there was a certain disciple in Damascus named Ananias, to whom the Lord spoke in a vision saying, "Ananias," and he replied, "Yes Lord, I am listening."

11. And the Lord said to him, "Arise and go into the street called Straight, find the house of Judas, and ask for a person called Saul of Tarsus who is praying for help.

12. He has seen in a vision a man named Ananias coming and laying his hand on him, so that his sight should be restored."

13. Ananias answered, "But Lord, many people have told me about this man, of the many evils he has

done to your people in Jerusalem. 14. And he has authority here, from the chief priests, to arrest all who call on your name."

15. And the Lord said to him, "Go, for I have chosen this man to represent me before Gentiles and kings and sons of Israel.

16. And I will show him how much he will be required to suffer in thus representing me."

17. So Ananias went to the house, entered it, and having laid his hands upon him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you came, has sent me that you might receive your sight, and be filled with the Holy Spirit."

18. And immediately something like scales fell from his eyes, and his sight returned at once. Then he rose up and was baptized.

19. And after taking food he was strengthened. Saul remained with the disciples in Damascus for some days.

20. He commenced at once to proclaim in the synagogues that Christ was the Son of God.

21. All who heard him were amazed and said, "Is not this the man who destroyed those in Jerusalem who called upon this name? Did not he come here to arrest such people, and take them bound to the chief priests?"

22. But Saul's power increased, and he confounded the Jews of Damascus, proving Jesus to be the Christ.

23. Now after some considerable time the Jews discussed the matter, and decided to put him to death.

24. But Saul discovered their plot. They were watching the gates day and night, hoping to catch him and put him to death.

25. So the disciples one night,

through a window in the wall, lowered him in a basket.

26. On arriving at Jerusalem Saul attempted to join the disciples, but they were afraid of him. They did not believe that he was a disciple.

27. But Barnabas took him, and brought him to the apostles, and told them of how he had seen the Lord on the way, and of how the Lord had spoken to him, and of how he had spoken boldly in the name of Jesus at Damascus.

28. In Jerusalem he associated with the disciples as they came and went, speaking boldly in the name of Jesus.

29. But when he spoke and reasoned with the Greek-speaking Jews, they determined to put him to death.

30. The brethren, having discovered this plot, took him to Caesarea, and sent him to Tarsus.

31. After that the church gatherings throughout Judea and Galilee and Samaria had peace. They were built up, progressing in the fear of the Lord, and increasing in the comfort of the Holy Spirit.

32. Now it happened that Peter, when passing from place to place, came to the saints that dwelt at Lydda.

33. And there he found a man called Aeneas who was paralysed, and had been confined to his bed for eight years.

34. Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed." And immediately he stood up.

35. And he was seen by all those who dwelt at Lydda and Sharon, and they turned to the Lord.

36. Now in Joppa there was a certain disciple named Tabitha, or in another language, Dorcas. She was always working for others,

and giving gifts to the needy.

37. And it happened at this time that she took ill and died; so they washed her and placed her in an upper room.

38. And as Lydda was not far from Joppa, and as the disciples had heard that Peter was there, they sent two men to him, requesting him to come without delay.

39. So Peter arose and went with them. They took him to the upper room, where many widows stood around. They were weeping, and showed him all the tunics and garments which Dorcas had made for them.

40. But Peter asked them to leave the room, and he bowed his knees in prayer. Then, turning to the body he said, "Tabitha, arise." And she opened her eyes, and on seeing Peter, sat up.

41. He gave her his hand and helped her up, then, after calling the saints and the widows to return, he presented her alive.

42. This soon became known throughout the whole of Joppa, and many believed on the Lord.

43. After this he remained for some time in Joppa, living with a certain man called Simon who was a tanner.

## 10

THERE was a certain man in Caesarea called Cornelius, a centurion of the Italian regiment.

2. He and his family were devout God-fearing people, generous in their gifts to the needy, and consistent in their prayers.

3. One day, about the ninth hour, he distinctly saw, in a vision, an angel of God coming to him and saying, "Cornelius."

4. He was afraid, and fixing his eyes on the angel said, "What is it



Lord?" And he said to him, "God is mindful of your prayers and your gifts,

5. And now, send men to Joppa and enquire for Simon whose surname is Peter.

6. He lives with Simon a tanner, whose house is by the sea. He shall tell you what you should do."

7. And when the angel who had spoken departed, Cornelius called two of his servants and a devout soldier, of those who continually waited on him,

8. And, after telling them everything, sent them to Joppa.

9. Now, on the following day, as these men were journeying and nearing the city, Peter went up on to the housetop to pray, about the sixth hour.

10. And he became very hungry, wishing for something to eat. But as his meal was being prepared he fell into a trance.

11. And he saw the heaven opened, and coming down upon him, a container, like a great sheet, bound at the four corners and let down to the earth.

12. In it there were all the four legged animals of the earth including the wild beasts. It also contained things, and the birds of the heaven.

13. And a voice came to him saying, "Rise up Peter, kill and eat."

14. But Peter said, "Certainly not Lord, for I have never eaten anything that is common or unclean."

15. And the voice spoke to him again the second time, saying, "Do not regard as common what God has cleansed."

16. This took place three times, then the container was taken up into heaven.

17. And as he pondered as to what this vision meant, suddenly Peter found that the men whom Cor-

nelius had sent, and who had enquired for Simon's house, were standing in the porch.

18. They called out, asking if Simon Peter lived there.

19. But as Peter continued to think about the vision, the Spirit said to him, "Look, three men are seeking you."

20. Arise and go down, and go along with them without questioning, because I have sent them."

21. So Peter went down to the men whom Cornelius had sent to him, and said, "I am the man you seek. Why have you come to me?"

22. And they said, "Cornelius, a centurion, a righteous and God-fearing man, acknowledged as such by the whole Jewish nation, was divinely instructed by a holy angel to send for you to come to his house, and to listen to what you would tell him.

23. Peter invited them in, and gave them lodging for the night. Then on the morrow he set out with them, taking certain men from Joppa with him.

24. And on the following day they arrived at Caesarea. Cornelius, who was expecting them, had called together his relatives and close friends.

25. As Peter entered, Cornelius met him, and fell at his feet to worship him.

26. But Peter raised him up saying, "Stand up, I myself am also a man."

27. And speaking with him he went inside and found many people gathered there.

28. And he said to them, "You know that it is not lawful for a Jew to associate with those of another race. But God has shown me that I must not regard any man as common or unclean.

29. Therefore, having been sent

for, I have come here without hesitation. Tell me, why have you sent for me?"

30. Cornelius said, "Four days ago to this hour, I was fasting, and at the ninth hour, while I was praying in my house, suddenly a man stood before me, clothed in white.

31. And he said, "Cornelius, your prayers and your gifts to the needy are remembered by God.

32. Therefore send men to Joppa, and find Simon whose surname is Peter. He is living with Simon a tanner by the sea. When he comes he will speak to you."

33. So I sent at once for you, and it was good of you to come. Now therefore, we are all gathered here before God to hear what God has ordered you to tell us."

34. Then Peter opened his mouth and said, "It is plain to me that God is not a respecter of persons, 35. But that people from any nation, who fear him and do the works of righteousness, are accepted by him.

36. The word which he sent by Jesus (who is Lord of all) to the sons of Israel, teaching the gospel of peace,

37. You know, for it was declared throughout the whole of Judea and Galilee, beginning with the baptism announced by John.

38. You have heard how Jesus of Nazareth was anointed by God with the Holy Spirit and with power, and how he went about doing good and healing all who were oppressed by the devil, for God was with him.

39. We are witnesses of all of these things that he did, both in the country of the Jews, and in Jerusalem, and of the fact that they put him to death, hanging him on a tree.

40. This One God raised up on the

third day, and revealed him,

41. Not to all the people, but to certain witnesses whom God had chosen previously - to us, who ate and drank with him after he had risen from among the dead.

42. And he commanded us to preach to the people, testifying fully that it is he who is appointed by God to judge both the living and the dead.

43. Of him all the prophets have born witness, that through his name, every one who is faithful to him receives remission of sins."

44. While Peter was yet speaking, the Holy Spirit fell upon all who heard the word.

45. And those of the circumcision, who had come with Peter, were amazed that the gift of the Holy Spirit had been poured out upon the Gentiles.

46. For they heard them speaking with tongues and praising God. Then Peter said,

47. "Can anyone forbid water, that these who have received the Holy Spirit as we have, should be baptized?"

48. So he baptized them in the name of the Lord. Then they begged him to remain with them for a few days.

## 11

NOW the apostles and brethren who were in Judea heard that the Gentiles also received the word of God,

2. And when Peter went up to Jerusalem, those of the circumcision accused him,

3. Saying, "Why did you go in and eat with the uncircumcised?"

4. So Peter told them how it came about saying,

5. "I was in the city of Joppa praying, and in a vision I saw, coming down from heaven, a cer-

tain container like a great sheet, let down from heaven by the four corners, and it came down to me.

6. I looked curiously into this sheet, and saw the four-legged animals of earth including wild beasts, and the creeping things, and the birds of heaven.

7. And I heard a voice saying to me, "Rise up Peter, kill and eat,"

8. But I said, "Certainly not Lord, for nothing common or unclean has ever entered my mouth."

9. But a second time a voice from heaven answered me saying, "Do not call common what God has cleansed."

10. This occurred three times, and then everything was drawn up into heaven again.

11. Immediately after this three men arrived at the house where I was staying. They were sent from Caesarea.

12. And the Spirit told me to go with them, doubting nothing. These six brethren also went with me to the man's house.

13. And he related to us how he had seen the angel standing and saying to him, "Send men to Joppa. Send for Simon whose surname is Peter.

14. He shall speak words to you whereby you and your household can be saved."

15. And as I began to speak the Holy Spirit fell upon them, just as it did upon us in the beginning.

16. And I remembered the word of the Lord how he said, "John indeed baptized with water, but you shall be baptized with the Holy Spirit.

17. If then God gave them when they surrendered to the Lord Jesus Christ, the same gifts that he gave to us, who was I to oppose God?"

18. On hearing this report they

ceased to accuse, and glorified God saying, "Then indeed has God also given to the Gentiles repentance leading to life."

19. Now those who were scattered by the persecution which followed the stoning of Stephen, passed through Phoenicia and Cyprus and Antioch, preaching to none but to the Jews only.

20. But some of them - men from Cyprus and from Cyrenia - who were visiting Antioch, preached the gospel of the Lord Jesus to the Greeks.

21. And the hand of the Lord was with them, and a great number believed, giving themselves to the Lord.

22. And the church in Jerusalem heard of this, and they sent Barnabas to go as far as Antioch.

23. And when he came and saw the grace of God, he rejoiced, and exhorted them all to exercise wholehearted determination to abide with the Lord.

24. For he was a good man, faithful, and full of the Holy Spirit. Many people were added to the Lord.

25. Then Barnabas went on to Tarsus looking for Saul, and when he found him he brought him to Antioch.

26. And for a whole year they remained with the church, teaching a large crowd of people. It was in Antioch that the disciples were first called Christians.

27. In those days prophets from Jerusalem visited Antioch.

28. One of them called Agabus stood up and signified by the Spirit that a severe famine was soon to occur over the whole habitable world. This occurred in the time of Claudius Caesar.

29. And the disciples decided to give, according as they had been

prospered, and send their gifts to the brethren living in Judea.

30. They did this, sending them to the elders by the hands of Barnabas and Saul.

## 12

NOW Herod the king, at that time, took it upon himself to ill-treat some of the members of the church.

2. And he put to death James the brother of John with the sword.

3. Then when he saw how this pleased the Jews, he proceeded to take Peter as well. (This was in the days of unleavened bread.)

4. So he seized him and put him in prison, under the care of four groups, each of four soldiers, who were to guard him. Herod purposed to bring him out before the people when the passover was finished.

5. Peter was therefore securely locked up in prison; but fervent prayer to God was made by the church for him.

6. Now when it was about time for Herod to bring him forth, Peter was sleeping between two soldiers, bound with two chains, and there were also guards kept before the door of the prison.

7. Suddenly an angel of the Lord appeared, and a light lit up the building. The angel tapped Peter on the side, rousing him, and said, "Get up quickly." Then Peter's chains fell from off his hands.

8. And the angel said to him, "Put on your clothes and your sandals." Peter did so, and the angel continued, "Throw your coat over your shoulders and follow me."

9. And as he went forth Peter followed, not certain as to whether he was being delivered by an angel or was seeing a vision.

10. They passed through a first

guard, then a second, and then came to the iron gate which leads to the city. This opened of its own accord, and they went through into the street. The angel then immediately left him.

11. And when Peter came to himself he said, "Now I know for certain that the Lord sent forth his angel, and delivered me out of the hand of Herod, and from all that the Jews expected to happen to me."

12. When he realized this, he went to the house of Mary the mother of Mark, where many people had come together to pray.

13. But when he knocked on the door of the porch, a damsel named Rhoda came to listen.

14. And on recognizing his voice as the voice of Peter, she was so excited and overjoyed that, instead of opening the door she ran in and announced that Peter was standing at the porch door.

15. They said to her, "You are mad." But she assured them that it was so, and they said, "It must be his angel."

16. But Peter continued knocking, and when they opened the door and saw him, they were amazed.

17. Then Peter, after signalling them to be quiet, told them how the Lord had delivered him from prison, and he said, "Report these things to James and the brethren." Then he went out to another place.

18. Now when the day came there was no small commotion among the soldiers as to what had become of Peter.

19. And when Herod sent for him and did not find him, he examined the guards; and then, before leaving Judea that he might stay in Caesarea, he commanded that

they be executed.

20. Now there was bitter hostility between Herod and the people of Tyre and Sidon. But these people desired peace, because they were largely dependent upon the king's country for their nourishment.

Therefore, having won the sympathy of Blastus the king's chamberlain, they unitedly appealed through him for a peace agreement.

21. So, on a set day, Herod, dressed in his royal robes, seated himself on a public throne, and made a grand speech.

22. As he did so the people cried out, "This is the voice of a god, not that of a man."

23. And suddenly an angel of the Lord smote him because he glorified himself rather than God, and having been eaten by worms, he died.

24. But the word of God continued to spread and gather converts.

25. And Barnabas and Saul returned from Jerusalem, having fulfilled their mission, and they brought John Mark back with them.

### 13

IN the church at Antioch were a number of prophets and teachers such as Barnabas, Simeon who was called Niger, Lucius the Cyrenian, Mansen a foster brother of Herod the tetrarch, and Saul.

2. As they were serving the Lord and fasting, the Holy Spirit said, "Separate for me Barnabas and Saul for a work to which I have called them."

3. Then, after praying and fasting, and after they had laid hands on them, they let them go.

4. Therefore, having been sent forth by the Holy Spirit, they went down to Seleucia, and from

Seleucia sailed to Cyprus.

5. When they arrived at Salamis they preached the word of God in the synagogue of the Jews. They also had John in attendance with them.

6. After passing through the island as far as Paphos, they found a certain magician, a false prophet, a Jew, whose name was Barjesus.

7. He was in the service of the proconsul Sergius Paulus, who was an intelligent man. This man called Barnabas and Saul, desiring to hear the word of God.

8. But the magician, whose name was Elymas, tried to prevent the proconsul from accepting the faith.

9. Saul, who is also called Paul, under the power of the Holy Spirit, looked straight at him and said,

10. "O you crafty and guilty son of the devil - you enemy of all righteousness - will you never cease to distort the straight ways of the Lord?"

11. And now, see, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season." Immediately a misty darkness fell upon him and groping about he sought for someone to lead him by the hand.

12. Then when the proconsul saw what had happened he believed, for he was astonished at the teaching of the Lord.

13. After sailing from Paphos with his companions, Paul came to Perga of Pamphylia. Here John, having decided to separate from them, returned to Jerusalem.

14. But they, after passing through Perga, came to Antioch of Pisidia, where they went into the synagogue on the Sabbath day and sat down.

15. And after the reading of the law and the prophets, the rulers

of the synagogue invited them saying, "Men and brethren, if you have a word of exhortation for the people, please say it."

16. So Paul stood up, and after signifying with his hand said, "Men, Israelites, and all who fear God, listen.

17. The God of this people Israel, chose our fathers and honoured those who were enslaved in Egypt, and with a mighty arm, brought them out of it.

18. And for about forty years he bore with their bad manners in the desert.

19. And after destroying seven nations in the land of Canaan, he appointed to them their land by lot.

20. And with these things, for about four hundred and fifty years he gave them judges until Samuel the prophet.

21. Then they asked for a king, and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years.

22. Then after removing him, he raised up David to be king, of whom he bore witness, "I have found David the son of Jesse to be a man according to my own heart, doing my will."

23. Of the seed of this man, according to his promise, God raised up to Israel a Saviour Jesus,

24. Whom John announced, having been sent before his face to preach the baptism of repentance to all the people of Israel.

25. In the course of the fulfilling of his mission John said, "Whom do you suppose that I am? I am not he of whom I preach. He will come after me. The sandals of his feet I am not worthy to undo."

26. Men, brethren, sons of the race of Abraham, and those among you who fear God, to you the word of

this salvation has been sent.

27. For those of Jerusalem and their rulers, not having recognized him of whom the prophets spoke, though they read their messages each Sabbath, fulfilled those prophecies in the way they judged him.

28. For though they found in him nothing worthy of death, they begged Pilate to put him to death.

29. And when they had finished fulfilling those things that had been written concerning him, he was taken down from the tree and put in a tomb.

30. But God raised him up from among the dead,

31. And he appeared for many days to those who had accompanied him from Galilee to Jerusalem. These are his witnesses to the people.

32. Now we announce to you the good news. That which was promised to the fathers and to us their children God has fulfilled in raising up Jesus.

33. As it is written in the second psalm, "You are my Son, This day I have begotten you."

34. And that he raised him from the dead nevermore to approach corruption is revealed in the words, "I will give you the faithful mercies of David."

35. And again, in another place he says, "You will not suffer your holy One to see corruption."

36. Now David indeed, having served his generation by the counsel of God, fell asleep and was buried with his fathers, and saw corruption.

37. But he whom God raised up did not see corruption.

38. Men and brethren, let it be known to you that through this One forgiveness of your sins is offered.

39. In yourselves you cannot find forgiveness in the law of Moses, but in him everyone who is faithful is forgiven.

40. Take heed therefore, that what the prophets have warned us of may not happen to you.

41. "Look you despisers, be amazed and perish; for I will do a work in your day which you would not believe even if it were told you."

42. When the Jews departed from the synagogue, the Gentiles asked if these words could be spoken to them the next Sabbath.

43. And when the congregation dispersed many Jews and worshipping proselytes followed Paul and Barnabas, who spoke to them, persuading them to continue in the grace of God.

44. On the following Sabbath almost all of the city came together to hear the word of God.

45. But when the Jews saw the crowds they became envious, and began contradicting the things Paul said, and blaspheming.

46. But Paul and Barnabas spoke boldly and said, "It was necessary for us to speak the word of God to you, but since you reject it, thereby judging yourselves to be unworthy of eternal life, we turn to the Gentiles.

47. For the Lord has directed us to do this saying, "I have set you to be a light to the Gentiles, taking salvation to the uttermost part of the earth."

48. When the Gentiles heard this they rejoiced, and glorified the word of the Lord, and those who were appointed to life eternal pledged their loyalty.

49. And the word of the Lord spread throughout the whole country.

50. But the Jews stirred up the women of honour, who worship-

ped; and the men of honour - the principal men of the city - inciting them against Paul and Barnabas, and having them cast beyond the city's boundaries.

51. But they shook off the dust from their feet against them, and came to Iconium.

52. And the disciples were filled with joy and with the Holy Spirit.

## 14

NOW at Iconium they entered together into the synagogue of the Jews, and spoke, so that a large number of both Jews and Greeks pledged their obedience.

2. But the disobeying Jews stirred up hatred in the minds of the Gentiles against the brethren.

3. Therefore they stayed a long time, speaking boldly in the strength of the Lord who bore witness to the word of his grace by the signs and wonders done through their hands.

4. And there was a division among the people of the city, some were with the Jews and some with the apostles.

5. And when eventually there arose a wave of violence, in which both Jews and Gentiles and their rulers threatened to insult and stone them,

6. And they became aware of this, they fled to the cities of Lycaonia, Lystra, and Derbe, and the country around.

7. And there they preached the gospel.

8. And there was a man at Lystra who, from birth had been crippled in his feet, never having walked.

9. This man heard Paul speaking, and Paul, looking keenly on him, and seeing that his faithfulness would permit his healing,

10. Said with a loud voice, "Stand up upon your feet." And he

sprang up and walked.

11. And when the crowds saw what Paul had done, they cried out in the Lycaonian language, "The gods have taken the form of men and have come down to us."

12. And they called Barnabas Zeus, and Paul Hermes, because he was the chief speaker.

13. And the priest of Zeus, who was stationed before the gates of the city, brought oxen and garlands to the gates, intending to sacrifice,

14. But when the apostles Paul and Barnabas heard of this they rent their garments, and ran among the crowd crying,

15. "Men, why do you do this? We are only men with feelings like yours, preaching the gospel, and urging you to turn away from these vanities to the living God who made heaven and earth and the sea and all things that are in them,

16. Who, in times past allowed all nations to go their own ways,

17. Though he certainly did not leave them without evidence of his existence, doing good, sending rain from heaven, giving fruitful seasons, sending them food, and bringing gladness to their hearts."

18. By saying these things they managed, with difficulty, to stop the crowds from sacrificing to them.

19. Then certain Jews came from Antioch and Iconium, and incited the crowds against them, and after stoning Paul, they dragged him out of the city and left him as dead.

20. But as the disciples gathered round him, he stood up, and then went back into the city. On the next day he went with Barnabas to Derbe.

21. And after preaching the gospel to that city, and making many

disciples, they returned to Lystra and Iconium and Antioch.

22. Assuring and establishing the disciples, and exhorting them to continue their faithfulness, "for we must pass through many tribulations before we enter the kingdom of God."

23. Then, having appointed elders in every church, and having prayed and fasted they committed them to the Lord whom they had promised to serve.

24. And having passed through Pisidia they came to Pamphylia.

25. And after preaching the word in Perga they came down to Attalia.

26. From there they sailed to Antioch, the place where they had been committed to the grace of God for the work which they had done.

27. When they arrived there they gathered the church together, and told them of all that God had wrought through them, opening to the Gentiles a door to the pathway of faithfulness.

28. And they stayed there for some time with the disciples.

## 15

NOW certain men who had come down from Judea were teaching the brethren, "Unless you be circumcised after the custom of Moses you cannot be saved."

2. This caused quite a commotion and a lot of discussion. With Paul and Barnabas present, the brethren appointed Paul and Barnabas and certain others of their number, to go to the apostles and elders of Jerusalem to discuss this matter.

3. They therefore, having been sent by the church, passed through Phoenicia and Samaria, teaching as they went, the news of the con-



version of the Gentiles. This brought great joy to all the brethren.

4. On their arrival at Jerusalem they were welcomed by the church, the apostles and the elders; and they told them of all that God had done through them.

5. Then certain of those believers who were of the sect of the Pharisees asked, "Is it necessary to circumcise them, and to charge them to keep the laws of Moses?"

6. To discuss this matter the apostles and elders gathered together.

7. And after a great deal of discussion had taken place, Peter stood up and said, "Men and brethren, you will recall that some time ago God chose by my mouth to convey the gospel to the Gentiles who yielded to it.

8. And God, who knows the heart, acknowledged their dedication, and gave them the Holy Spirit as he did to us.

9. Making no difference between us and those who purified their hearts by their faithfulness.

10. Now therefore, why should we tempt God to put a yoke on the necks of these disciples which neither we nor our fathers were able to bear?

11. For by the grace of the Lord Jesus Christ we believe they can be rescued in the same manner as we."

12. Then the group remained silent while Paul and Barnabas related what God had done by signs and wonders among the Gentiles at their hands.

13. And when they finished speaking, James answered saying, "Men and brethren, listen to me,

14. Peter has told you how God first visited the Gentiles to draw from them a people bearing his name.

15. This is in harmony with the words of the prophets written as follows,

16. "And with these things I will return and build again the tabernacle of David which has fallen. From its ruins I will build it again, and set it up.

17. So that a remnant of men may seek the Lord, and so may also all the Gentiles who have taken my name upon them, says the Lord who does all these things."

18. All God's works are known to him from eternity.

19. I judge therefore, that we should not trouble those who from among the Gentiles, turn to God.

20. But that we should write to them, requesting that they abstain from pollution of idols, and from fornication, and from eating that which is strangled, and from blood.

21. For these things have been taught for generations now in every city and on every Sabbath in the writings of Moses which have been read to the people in the synagogues."

22. Then it seemed wise for the apostles and the elders, with the consent of the church, to elect chosen men from among their number, to accompany Paul and Barnabas back to Antioch; and they chose Judas, whose surname was Barsabas, and Silas - leading men from among the brethren.

23. And they wrote as follows, "The apostles and the elders and the brethren, to those who are in Antioch and Syria and Cilicia, brethren from among the Gentiles, greetings.

24. We understand that some from among us have gone up and troubled you, upsetting you by saying that you must be circum-

cised and keep the law. To these we gave no such command.

25. Because of this it seemed good to us, having come to agreement on this matter, to send chosen men to you with our beloved Barnabas and Paul,

26. Men who have devoted their lives to the service of our Lord Jesus Christ.

27. Therefore we have sent Judas and Silas, who will also themselves tell you the same thing by word of mouth.

28. For it seemed good to the Holy Spirit and to us to lay upon you no burden other than these necessary things -

29. That you abstain from things sacrificed to idols, from things that have been strangled, and from blood, and that you abstain from fornication - If you keep yourselves from these things you will do well. Farewell."

30. When they had been sent off the messengers went to Antioch, and when they had gathered the people together they delivered the letter.

31. And the people heard it and rejoiced at the encouragement that it brought.

32. And Judas and Silas, who were themselves prophets, exhorted the brethren, and established them.

33. And after staying for some time with them, the brethren permitted them to return peacefully to the apostles.

34. But Silas decided to remain.

35. And Paul and Barnabas also stayed in Antioch, teaching and preaching with many others also, the good news of the word of the Lord.

36. But after some time Paul said to Barnabas, "Let us go again and visit our brethren in those cities where we preached the word of

the Lord, and see how they are."

37. Barnabas suggested taking John Mark with them.

38. But Paul thought it unwise to take him, because he had withdrawn himself from them at Pamphylia.

39. They disagreed sharply on this matter, so that they separated, Barnabas taking Mark to Cyprus,

40. And Paul taking Silas. These latter went forth, having been committed to the grace of God by the brethren.

41. Paul passed through Syria and Cilicia, strengthening the churches.

## 16

WHEN he arrived at Derbe and Lystra, Paul found a certain disciple named Timotheus. He was the son of a certain Jewish woman who was one of the faithful, but his father was a Greek.

2. The brethren of Lystra and Iconium recommended him to Paul,

3. Who desired to have him accompany him. So he took him and circumcised him. This he did because of the Jews of that area who knew that his father was a Greek.

4. And as they passed through the cities, they delivered to the faithful those requirements decided upon by the apostles and elders in Jerusalem, requesting that they observe them.

5. The churches were thereby strengthened in their faithfulness, and increased their membership daily.

6. And they passed through Phrygia and the region of Galatia, and because the Holy Spirit had forbidden them to speak the word in Asia,

7. They came down to Mysia, intending to go into Bithynia; but

the Spirit forbade them.

8. So passing by Mysia they came down to Troas.

9. Here Paul was given a vision at night. He saw a certain man of Macedonia standing and urging him saying, "Come over into Macedonia and help us."

10. Because of this vision we immediately set out for Macedonia, concluding that the Lord had called us to preach the gospel to these people.

11. So, sailing from Troas we took a straight course to Samothracia, and on the following day, to Neapolis.

12. And thence to Philippi which is the first city of that part, and a colony of Macedonia, and we stayed in this city several days.

13. On the Sabbath we went out of the city to a place by a river where it was customary to meet for prayer, and when all were seated, we spoke to the women who had gathered there.

14. And one of the women named Lydia, a seller of purple from Thyatira, who worshipped God, heard the words spoken by Paul, and the Lord opened her heart to receive them.

15. And when she and her household were baptized she asked him, "If you have judged me to be faithful to the Lord, come and abide at my house." And she urged us to do this.

16. Now it happened that as we were going to prayer one day, a certain slave-girl who was possessed of a devil met us. She was a fortune teller, and brought her masters a great deal of gain by her divining.

17. She followed Paul and repeatedly called out, "These men are servants of the Most High God, who have come to preach to us

the way of salvation."

18. And she did this for many days, until Paul, in his distress, turned and said to the spirit, "In the name of Jesus Christ I command you to come out from her." And it came out immediately.

19. But when her masters saw that their source of income was lost, they took hold of Paul and Silas and dragged them into the market place before the magistrates,

20. And they accused them before the captains saying, "These men who are Jews, are causing a great deal of trouble in our city.

21. They preach customs which it is not lawful for us Romans to accept or do."

22. Then the crowd rose up against them, and the captains, after tearing their clothes from them, commanded that they be beaten with rods.

23. And when many stripes had been laid upon them they threw them into the prison, and commanded the jailor to lock them up securely.

24. On receiving such a command he thrust them into the inner prison, and secured their feet in the stocks.

25. But at midnight Paul and Silas were heard by the other prisoners, praying and singing praises to God.

26. Then suddenly there was a great earthquake which shook the foundations of the prison, opening immediately all the doors and loosening all the bonds.

27. The jailor awoke, and seeing the doors of the prison open, he drew a sword intending to kill himself, thinking that the prisoners had escaped.

28. But Paul cried out with a loud voice, "Stop! Do not injure yourself, for we are all here."

29. So he called for a light and

ran trembling, and fell down before Paul and Silas.

30. Then when he brought them out he said, "Sirs, what must I do to be saved?"

31. And they said, "Commit yourself to the Lord Jesus Christ and you and your household will be saved."

32. And they taught him and his household the word of the Lord.

33. So he took them at that time of night, and bathed their wounds, and he and all his household were baptized then and there.

34. And he brought them to his house, laid a table for them, and rejoiced triumphantly with all his household at having devoted himself to the service of God.

35. And when the day dawned the captains sent messengers saying, "Let these men go."

36. But when the jailor reported to Paul saying, "The captains have sent word that you may go, therefore depart in peace,"

37. Paul said to him, "Not so, they have beaten us publicly, and cast us into prison, and we are Roman citizens and uncondemned; and now they wish to secretly thrust us out. No indeed, tell them to come themselves and bring us out."

38. When the messengers reported these words to the captains, they were afraid when they heard that they were Roman citizens.

39. And they came and begged them to leave the city.

40. They left the prison therefore, and went to Lydia. There they exhorted the brethren, and then continued on their way.

## 17

AFTER travelling through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews,

2. And according to his custom, Paul went in, and for three Sabbaths reasoned with them from the scriptures.

3. Opening them up, and showing from them that it was necessary for Christ to have suffered and to have risen from among the dead. "This is the Christ Jesus," he said, "Whom I preach to you."

4. And some of them joined themselves to Paul and Silas, pledging their obedience. And of the Greeks a large number, including many of the prominent women, also pledged obedience.

5. But those Jews who declined obedience became envious. They sought the aid of certain evil men - market place idlers - and after collecting a crowd stirred up a tumult in the city. They raided the house of Jason and demanded that the apostles be brought out to the people.

6. And when they did not find them, they dragged Jason and certain other brethren before the city magistrates, crying out, "Those people who have set the whole world in confusion have come here,

7. And Jason has received them. They all do things that are opposed to the decrees of Caesar, saying there is another king called Jesus."

8. And they troubled the crowd; and the magistrates who heard these things

9. Demanded security from Jason and the rest before letting them go.

10. And the brethren immediately sent Paul and Silas away by night, and they went to Berea where, on arrival, they entered into the synagogue of the Jews.

11. These Jews however, were more noble than those of Thessalonica. They readily received the word, and daily searched the scriptures to see if what they heard

were correct.

12. Many therefore, from among them pledged their loyalty, including a number of the prominent Grecian men and women.

13. But when the Jews of Thessalonica heard that Paul was preaching the word of God in Berea, many came there, stirring up the crowds against him.

14. Immediately then, the brethren sent Paul away to the coast, but Silas and Timothy remained.

15. Those who conducted Paul, brought him to Athens, and after Paul had asked them to tell Silas and Timothy to come to him as quickly as possible, they left him.

16. But while Paul awaited them in Athens, his mind was painfully disturbed to see the city so fully given over to the worship of idols.

17. So he reasoned in the synagogue with the Jews, and with others who worshipped, and in the market place every day with those whom he met.

18. But certain philosophers of the Epicureans and of the Stoics opposed him. Some said, "What does this babbler have to say?" Others said, "He seems to want to introduce some strange gods." This was because he taught the gospel of Jesus and his resurrection.

19. So they took him to Mars hill saying, "We would like to know about these new teachings of yours.

20. You are certainly bringing strange ideas to our ears. We would like to know just what you mean."

21. Now the Athenians and their visitors all spent their leisure time doing nothing else but finding out or telling others about some new thing.

22. So Paul, standing up in their midst on the Mars hill said, "Men,

Athenians, I see that you are all very religious,

23. For on passing through your city I have seen the objects of your veneration. On one I found inscribed, "To an unknown god." This god, whom you evidently reverence, is the God I want to tell you about.

24. The God who made the world and all things that are in it, the Lord of heaven and earth, does not live in temples made with hands,

25. Neither is he served by man's hands as though he needed anything of us, for he is the one who gives to all life and breath and all things;

26. And has made of one blood every nation of men who dwell upon the face of the earth, having predetermined the times they would live, and the boundaries of their dwelling places.

27. He desires them to seek the Lord, hoping that by feeling after him they might find him, though actually he is never far from any one of us.

28. For in him we live and move and exist, as some of your own poets have said, "For we are his offspring."

29. If we then are the offspring of God, we should never think of giving to an image, graven from gold or silver or stone, according to the imagination of man, the attributes of the divine.

30. The times of our ignorance on this matter God overlooked, but now he charges all men everywhere to repent,

31. Because he has set a day when he will judge the righteousness of the people of the world, by a man whom he has appointed, proof of his worthiness having been given to all, in that he has raised him from the dead."

32. When they heard about a resurrection from the dead, some mocked, and some said, "We will hear you again concerning this."

33. So Paul withdrew from the midst of them.

34. But some joined up with him, pledging loyalty; among whom was Dionysius the Areopagite, and a woman named Damaris, and some others as well.

## 18

THESE things having taken place, Paul left Athens and went to Corinth.

2. Here he found a certain Jew named Aquila, whose family had come from Pontus. He had himself recently come, with his wife Priscilla, from Italy, for Claudius had decreed that all Jews must leave Rome. Paul came to the home of these people.

3. And because he was of the same trade, he stayed with them and worked with them. They were tent makers.

4. And every Sabbath in the synagogue he preached, persuading both Jews and Greeks.

5. Now when Silas and Timothy came from Macedonia, they found Paul, anxious in spirit, earnestly endeavouring to point out to the Jews that Jesus was the Christ.

6. But the Jews opposed him, even blaspheming him; so he shook his garments against them saying, "Your blood be on your own heads. My conscience is clear. From now on I will go to the Gentiles."

7. So he left them, and went into the house of a man called Justus, a worshipper of God, whose house adjoined the synagogue.

8. And Crispus, the ruler of the synagogue, gave himself to the Lord as did all his household, and

many others of the Corinthians also, after hearing, pledged their loyalty and were baptized.

9. In a vision of the night the Lord said to Paul, "Do not fear. Continue to speak. Do not refrain.

10. For I am with you and no one will be permitted to ill-treat you, for I have many people in this city."

11. So he remained there a year and six months teaching the word of God in their midst.

12. But when Gallio was proconsul of Achaia, the Jews united to oppose Paul, and brought him before the judgment seat,

13. Saying, "In defiance of the law this man persuades men to worship God."

14. But as Paul was about to speak, Gallio said to the Jews, "If this were a matter of lawlessness or of criminal offence, O you Jews, it would have been reasonable for me to have borne with you,

15. But if it is a question concerning words and names and a law of your own, you must see to it for yourselves, for it does not concern me."

16. And he drove them from the judgment seat.

17. And all the Greeks, having laid hold of Sosthenes the ruler of the synagogue, they beat him before the judgment seat, but Gallio took no notice of them.

18. Paul, after having been there for some considerable time, took leave of the brethren and sailed to Syria, taking Aquila and Priscilla with him. In Cenchrea he shaved his head, for he had made a vow.

19. On arriving at Ephesus he departed from Aquila and Priscilla, while he himself entered into the synagogue to reason with the Jews.  
20. And when they urged him to remain with them for a while, he

did not consent,

21. But took his departure saying, "It is important that I attend the coming feast at Jerusalem, however, God willing I will return to you soon." And he sailed from Ephesus.

22. On arriving at Caesarea, he saluted the church, and then went on to Antioch.

23. And after staying there for some time, he went on passing through Galatia and Phrygia, encouraging the disciples as he went.

24. But a certain Jew named Apollos, an Alexandrian by birth, and an eloquent man who was mighty in the scriptures, came to Ephesus,

25. Having been instructed in the way of the Lord, and being earnest and spiritual, he spoke and carefully taught what he knew concerning the Lord, but his knowledge was limited to that which John the Baptist had taught.

26. And when he spoke boldly in the synagogue, Aquila and Priscilla heard him, and they took him, and explained to him in more detail the way of God.

27. And when he planned to pass through Achaia, the brethren gave him a letter inviting the disciples to welcome him. This they did, and he was able to greatly help those who were faithful through grace.

28. He was able to convincingly prove publicly, from the scriptures, that Jesus was the Christ.

## 19

NOW it happened that while Apollos was in Corinth, Paul, having passed through the upper parts, came to Ephesus, and on meeting certain disciples,

2. He said to them, "Have you received the Holy Spirit since you accepted Christ?" They said, "We

have not heard that there is a Holy Spirit."

3. "To what then were you baptized?" he asked. They said, "To John's baptism."

4. Paul said, "John truly baptized with a baptism of repentance, telling the people that they should accept the One who was coming after him, that is Jesus Christ."

5. When they heard this they were baptized in the name of the Lord Jesus.

6. And when Paul laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

7. There were about twelve of them.

8. Paul then attended the synagogue where he boldly spoke for three months, reasoning and persuading the things concerning the kingdom of God.

9. But when some became hardened and disobeyed, speaking badly of the Way before the people, he withdrew from them, separating the disciples, and began to reason daily in the school of a certain man named Tyrannus.

10. And he continued thus for two years, so that all the people of Asia heard the word of the Lord Jesus.

11. And God wrought extraordinary works of power by the hands of Paul,

12. So that handkerchiefs or aprons which he had touched, when applied to those who were sick, healed their illnesses, or drove out their evil spirits.

13. But certain wandering Jews who were exorcists undertook to command the wicked spirits in the name of the Lord Jesus saying, "We command you by Jesus whom Paul teaches."

14. There were seven sons of a Jew named Sceva, a high priest, who

attempted this.

15. But the wicked spirit answered saying, "Jesus I know, and Paul I know, but who are you?"

16. And leaping upon them the man possessed of the wicked spirit overpowered them, so that they only escaped from the house wounded and naked.

17. This became known to all of the Jews and the Greeks living in Ephesus, and they became afraid, and had a greater respect for the name of the Lord Jesus.

18. And many of those who accepted him came confessing their faults and pledging their loyalty.

19. And many who practised magic brought their books and burnt them publicly. They calculated the value of them to be five myriads of silver.

20. In this way the word of God powerfully impressed the people,

21. After this Paul, under the guidance of the Spirit, decided to pass through Macedonia and Achaia, and proceed to Jerusalem. He hoped, after this, to go on to Rome.

22. So he sent on before him into Macedonia two of those who had served him, Timothy and Erastus, but he remained for a while in Asia.

23. Now it happened, at that time that no small disturbance came that way.

24. For a certain man named Demetrius, a silversmith - one of those who made silver temples for Artemis and thereby earned a good income,

25. Called together the other members of the trade and said, "You know that we depend on this trade for our living,

26. And you can see and hear that not only in Ephesus, but in almost all of Asia this Paul is persuading large numbers to turn from worshipping idols, saying, "They are

not gods that are made by hands."

27. This not only interferes with our income, but it brings into disrepute the great goddess Artemis and her temple, destroying the majesty of her whom all Asia and the world worship."

28. On hearing this they were all filled with indignation, and cried out saying, "Great is Artemis of the Ephesians."

29. And the whole city was filled with confusion. The people rushed in a body to the theatre. They seized Gaius and Aristarchus - Macedonian fellow travellers of Paul's.

30. But when Paul attempted to go in to them the disciples restrained him.

31. And some of the chief men of Asia who were also his friends, sent messages urging him not to venture into the theatre.

32. The assembly was confused, some crying out one thing and some another, most of them not knowing why they had come together.

33. But from the crowd the Jews picked one Alexander, thrusting him to the front; and he, by a sign, indicated that he would like to speak to the people.

34. But when they recognized that he was a Jew, they all cried out for about two hours, "Great is Artemis of the Ephesians."

35. When the town clerk eventually calmed the crowd he said, "Men, Ephesians, Everybody knows that the Ephesians are the temple keepers of the great goddess Artemis who fell down from Zeus.

36. Seeing that this is undeniable, you should therefore keep calm, and avoid doing violence.

37. For you have brought out these men who are not temple plunderers, nor are they defaming your goddess.



38. Now if Demetrius and his associates have a matter against them, we have courts and magistrates to whom they should make their accusations.

39. And if there are other matters that you wish to question, they should be solved in a lawful way.

40. We are in danger of being accused of insurrection for today's tumult, for there is no single cause existing by which we can justify this concourse."

41. And when he had said this he dismissed the crowd.

## 20

AFTER the disturbance had settled down Paul called the disciples to him, and having bade them farewell, he set out for Macedonia.

2. And after passing through that country, and bringing encouragement to the people he met, he eventually came to Greece.

3. Here he stayed for three months. Then, because the Jews plotted to seize him as he was about to sail to Syria, he changed his plans and decided to return through Macedonia.

4. To accompany him as far as Asia were Sopater a Berean, Aristarchus of Thessalonica, Secundus, and Gaius of Derbe, Timothy, Tychicus, and Trophimus of Asia.

5. These, going on before us, waited for us at Troas.

6. Then, after the days of unleavened bread, we sailed from Philippi and came to them, in five days, to Troas where we stayed for seven days.

7. Now on the first day of the week, the disciples, having assembled to break bread, Paul preached to them, planning to depart on the morrow, and he continued to preach until midnight.

8. There were many lamps in the

upper room where they had gathered.

9. And a certain youth named Eutychus, who was sitting by a window, fell asleep as Paul preached, and he fell from the third story window, and was taken up dead.

10. But Paul came down and fell upon him and embraced him and said, "Do not be anxious about him, for his life is in him."

11. So Paul went up again, and after breaking bread with them, and talking until daybreak, he departed.

12. The restoration of the boy's life brought great happiness.

13. We went to the ship and sailed to Assos where we planned to pick up Paul as arranged, for he had decided to go there on foot.

14. And when we picked him up at Assos, we went to Mitylene,

15. And thence to Chios which we passed by on the following day, and the next day we arrived at Samos where we stayed for a while at Trogyllium. Then the next day we came to Miletus.

16. Paul had decided to bypass Ephesus. He did not want to spend time in Asia for he was anxious, if possible, to be in Jerusalem for the day of Pentecost.

17. So from Miletus he sent for the elders of the church.

18. And when they came to him he said, "You know how, since I first came to Asia, while I was with you

19. I served the Lord with great humility and tears, facing many temptations because of the plots of the Jews;

20. And how I kept back nothing which I thought would benefit you, and taught you in public and from house to house,

21. Earnestly testifying to both Jews and Greeks of repentance to-

wards God and faithfulness to our Lord Jesus Christ.

22. And now see, I am bound in the Spirit to go to Jerusalem, not knowing what is likely to happen to me.

23. Except that the Holy Spirit tells me in every city that bonds and tribulations await me.

24. But I do not take these things into account that I should hold my life dear to myself, so that I might finish my course with joy, and the task which was given me of the Lord Jesus, to tell fully the gospel of the grace of God.

25. And now, somehow, I know that none of you, among whom I have worked proclaiming the kingdom of God will see my face again.

26. Hence I testify to you this day that I am free from the blood of all.

27. For I have kept back nothing that I should have told you of what God has told me.

28. Be careful, therefore, for yourselves and for all flesh over which the Holy Spirit has appointed you overseers. Shepherd the church of God which he purchased with his own blood.

29. For I know this that after I leave you grievous wolves will come in among you, not sparing the flock.

30. Even from among yourselves some will rise up speaking erroneous things, drawing away disciples after themselves.

31. Therefore watch, and remember that for three years night and day, I ceased not to admonish you each one with tears.

32. And now I commit you brethren to God and to the word of his grace which is able to build you up and to give you an inheritance among the sanctified.

33. Silver or gold or clothing I have desired from no one,

34. And you yourselves know that

for my needs and the needs of those who were with me, my own hands have worked.

35. I have shown you that in labouring we should help the weak, and that you should remember the words of the Lord Jesus who said, "It is more blessed to give than to receive."

36. Having said these things he bowed his knees and prayed with them all.

37. And they all wept a great deal upon each other's necks, and they kissed Paul ardently.

38. Being most distressed because he told them they would see his face no more. And they accompanied him to the ship.

## 21

AFTER sailing away, leaving them behind us, we ran directly to Cos, and on the following day to Rhodes, and thence to Patara.

2. Here we found a ship that was bound for Phoenicia, and we went on board and set sail.

3. Then, after sighting Cyprus, and leaving it on the left side, we sailed to Syria and put in at Tyre, for it was there that cargo had to be unloaded.

4. And having sought out the disciples, we stayed with them seven days, and they by the Spirit advised Paul not to go up to Jerusalem.

5. But when the days were completed, we journeyed on, and they accompanied us with their wives and children till we were outside the city. Then, on the shore, we bowed our knees and prayed.

6. And after saying goodbye to one another we entered the ship and they returned to their homes.

7. When the voyage from Tyre was completed we arrived at Ptolemais where we greeted the brethren and

stayed with them one day.

8. And the following day Paul with his companions set out for Caesarea. Here we entered into the house of Philip the evangelist, one of the seven, and we stayed with him.

9. Now this man had four unmarried daughters who prophesied.

10. And during the many day period that we stayed there, a certain prophet named Agabus came from Judea.

11. And when he came he took Paul's girdle, and after binding his hands and feet therewith said, "Thus says the Holy Spirit, the man who owns this girdle shall be thus bound by the Jews in Jerusalem, and delivered into the hands of the Gentiles."

12. And when we heard these things, both we and those of that place urged Paul not to go to Jerusalem.

13. But he answered, "What are you doing in weeping and breaking my heart? I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus."

14. And not being able to persuade him we ceased trying and said, "The will of the Lord be done."

15. And with these days completed, we packed the luggage and went up to Jerusalem.

16. And some of the disciples from Caesarea went with us, one of whom - Mnason, an old disciple from Cyprus - was to provide lodging for us.

17. When we arrived at Jerusalem the brethren received us gladly.

18. And on the following day Paul, taking us with him, went to see James and all the elders who gathered together.

19. And having greeted them, he

related one after another the works which God had wrought among the Gentiles through his ministry.

20. When they heard this they praised the Lord, and said to him, "See here brother, there are thousands of Jews here who have believed and are all zealous of the law.

21. And they have heard that you are teaching all the Jews among the Gentiles that which is contrary to the law of Moses, telling them not to circumcise their children, and not to walk according to that which is customary among the Jews.

22. What will then happen? Certainly a crowd will gather when they hear that you have come.

23. Therefore do what we say. There are four men with us who have made a vow.

24. Go with them and be purified with them, paying their expenses for them when they have their heads shaved, that all may know that it is not true that they have heard concerning you, but that you walk orderly, keeping the law yourself.

25. And that you have required only those of the Gentiles who believed to do as we wrote, observing nothing but to keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication."

26. So Paul took the men, and on the next day with them, having been purified, entered the temple declaring that he was about to fulfil the days of purification at the end of which an offering was to be made for each of them.

27. But when the seven days were almost completed, some of the Jews from Asia saw him, and stirred up the crowd, so that they laid hands on him,

28. Crying out, "Men of Israel,

help. This is the man who teaches everywhere against this people and the law and this place. And in addition he has brought Greeks into the temple, and defiled this holy place."

29. For they had previously seen Trophimus the Ephesian in the city with him, whom they supposed Paul had brought into the temple.

30. The whole city was aroused over this, and a crowd gathered. They seized Paul and drew him outside the temple, and shut the doors.

31. And as they were preparing to kill him somebody informed the chief captain of the regiment, that all Jerusalem was in an uproar.

32. He immediately took soldiers and centurions and came upon them, and when they saw the chief captain and the soldiers they left off beating Paul.

33. The chief captain took Paul and commanded that he be bound with two chains; then he enquired who he was, and what he had been doing.

34. But some cried one thing, and some another, and not being able to be certain of the matter because of the disorder, he commanded that he be brought to the fortress.

35. And they brought him to the stairs, the soldiers carrying him because of the violence of the crowd.

36. For they followed behind crying out, "Away with him."

37. But as they were about to take him into the fortress, Paul said to the chief captain, "May I be permitted to say something to you?" And he said, "Do you speak Greek?"

38. I thought you were that Egyptian who some time ago caused trouble by leading into the desert four thousand men who were assassins."

39. But Paul said, "I am a Jew, a citizen of Tarsus which is an important city of Cilicia. I beg of you, allow me to speak to the people."

40. On receiving permission Paul stood on the stairs and, after raising his hand for silence, and receiving a good response, spoke to them in the Hebrew language saying,

## 22

"MEN, brethren and fathers, please listen to my defence."

2. When they heard him speak in the Hebrew tongue they paid closer attention, and he said,

3. "I am indeed a Jew, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel, instructed in great detail in the laws of our ancestors. I am zealous for God as you all are this day.

4. I persecuted, in this way, unto death, binding and delivering up to prison, men and women,

5. As your high priest and elders can testify, for from them I received letters to the brethren at Damascus, whither I went to bring those whom I found there, bound to Jerusalem that they might be punished.

6. Now it happened that as I was journeying and approaching Damascus, about mid-day, suddenly a very bright light shone round about me from heaven.

7. And I fell to the ground and heard a voice saying to me, "Saul, Saul, why do you persecute me?"

8. And I asked, "Who are you Lord?" And he said to me, "I am Jesus the Nazarene whom you are persecuting."

9. But those who were with me saw the light and were alarmed, but they did not discern the voice of him who spoke to me.

10. I said, "What shall I do Lord?" And the Lord said to me, "Rise up and go into Damascus, and there you will be told of the things which I have appointed you to do."

11. And because I could not see because of the brightness of that light, those who were with me led me by the hand into Damascus.

12. And there a man called Ananias, a pious man according to the law as all the Jews dwelling there can testify,

13. Came and stood by me and said, "Brother Saul, look up." And at that same hour I looked and saw him.

14. And he said, "The God of our fathers appointed you to know his will, and to see the Just One, and to hear that voice from his mouth,

15. For you are to be a witness for him to all men, of what you have seen and heard.

16. And now, do not delay. Arise and wash away your sins, calling on the name of the Lord."

17. Then it happened that when I returned to Jerusalem, when praying in the temple, I was given a vision,

18. And saw him saying to me, "Quickly leave Jerusalem, because they will not accept what you tell them of me."

19. And I said, "Lord, they know that I imprisoned and beat in every synagogue those who accepted you,

20. And when the blood of your witness Stephen was shed I stood by consenting to his death, and keeping the garments of those who killed him."

21. And he said to me, "Go, I have appointed you to go far away to the Gentiles."

22. They listened to him up to this point, and then cried out, "Away with this fellow from the earth. It is not fit that he should live."

23. And while they were crying out, and pulling off their clothes, and throwing dust into the air,

24. The chief captain ordered him to be taken into the fortress, and examined by scourging, that he might know why the crowd cried out so against him.

25. But as the man with the thongs came forward, Paul said to the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman and und condemned?"

26. When the centurion heard this he went and reported to the chief captain saying, "Be careful what you do. This man is a Roman.

27. So the chief captain came to him and said, "Tell me, are you a Roman?" "Yes," he replied.

28. The chief captain said, "It cost me a great deal to purchase my Roman citizenship." Paul said to him, "But I was born a Roman citizen."

29. Immediately therefore, those who were to examine him went away, for the chief captain was afraid. Having ascertained that he was a Roman he was sorry he had bound him,

30. So on the morrow, in order that he might find out for certain why the Jews accused him, he released him from his bonds and commanded the chief priests and the whole of the sanhedrin to meet, and he brought down Paul into their midst.

## 23

LOOKING intently upon the sanhedrin Paul said, "Men and brethren, at all times I have conducted myself in my relationship to God, according to my conscience until this day."

2. But the high priest Ananias ordered those standing near him to

strike him in the mouth.

3. Then Paul said to him, "God will strike you you white-washed wall. Do you pretend to judge me according to the law, and command me to be stricken contrary to the law?"

4. And those standing by said, "Who are you to rebuke the high priest of God?"

5. "I was not aware," said Paul, "that he was the high priest, for it is written, 'You shall not speak evil of a ruler of your people.'"

6. Then Paul, knowing that some of the sanhedrin were Sadducees and the others were Pharisees, cried out, "Men and brethren, I am a Pharisee and the son of a Pharisee. It is because of my hope in the resurrection from the dead that I am being judged."

7. When he said this there was a dissention which divided the Pharisees from the Sadducees.

8. For the Sadducees say that there is no resurrection, nor angels nor spirits, while the Pharisees confess both.

9. Then there was a great clamour, The scribes who were Pharisees rose up saying, "We find no evil in this man. If a spirit or an angel has spoken to him, let us not fight against God."

10. Then the chief captain, when he saw this great dissention, fearing lest they tear Paul in pieces, ordered the soldiers to take him by force from among them and return him to the fortress.

11. On the following night an angel of the Lord stood by Paul and said, "Be of good courage Paul, for as you have fully testified of the things concerning me in Jerusalem, so you must also bear witness for me at Rome."

12. And when it was day some of the Jews combined themselves un-

der a curse, vowing that they would neither eat nor drink until they had killed Paul.

13. There were more than forty who made this agreement.

14. And they went to the chief priests and elders and said, "We have taken an oath that we will taste nothing until we have killed Paul,

15. Now therefore, make a request of the chief captain from the sanhedrin, that tomorrow he might bring him down to you, as though you would examine him further, and we will be ready, when he draws near, to put him to death."

16. But the son of Paul's sister heard of this lying in wait, and he went to the fortress, and entered in and reported it to Paul.

17. So Paul called one of the centurions and said, "Take this young man to the chief captain. He has something to report to him."

18. The centurion took him therefore to the chief captain and said, "The prisoner Paul called me, and asked me to lead this young man to you, because he has something to tell you."

19. So the chief captain took him by the hand and drew him aside and asked, "What is it that you want to tell me?"

20. And he said, "The Jews have agreed to request that tomorrow, you bring down Paul to the sanhedrin that they might enquire more accurately of the things concerning him.

21. Do not be persuaded of them, for there are more than forty men lying in wait, who have taken an oath neither to eat nor drink till they have put him to death. These are now ready waiting for your promise."

22. The chief captain, after charging him to tell no one that he had

reported the matter, sent the young man on his way.

23. And, calling to him two of his centurions he said, "Prepare two hundred soldiers that they may go as far as Caesarea; and seventy horsemen, and two hundred spearmen, for the third hour of the night.

24. And provide beasts for carrying Paul safely through to Felix the governor."

25. And he wrote a letter as follows,

26. "Claudius Lysias to the most excellent governor Felix, greetings.

27. This man was seized by the Jews who would have killed him had I not interfered with troops and rescued him, having learnt that he was a Roman.

28. And desiring to know what they accused him of, I brought him to their sanhedrin,

29. And discovered that they accused him of matters concerning their law, but of nothing worthy of death or of bonds.

30. And as I received indications that the Jews were about to carry out a plot against him, I sent him at once to you, and have charged also his accusers to report their charges against him to you. Farewell."

31. The soldiers therefore, according to orders, took Paul and brought him by night to Antipatris,

32. And on the morrow, having left the horsemen to go on with him, they returned to the fortress,

33. When the horsemen entered into Caesarea they gave the letter to the governor, and presented Paul to him.

34. He read the letter and asked from which province Paul came, and when he learnt that he was from Cilicia,

35. He said, "I will hear you fully when your accusers arrive." He commanded him to be kept in the praetorium of Herod.

## 24

AFTER five days the high priest Ananias came down, and with him the elders and a certain orator named Tertullus, who was to present the case against Paul to the governor.

2. When he was called Tertullus began his accusation saying,

3. "Seeing that we have obtained great peace through you, and that excellent measures have been taken for the good of the nation through your forethought, both in every way and everywhere, we gladly accept this, most excellent Felix, with all thankfulness.

4. But that I might not bore you by many words, I beg of you, of your kindness, to hear a brief statement.

5. We have found this man to be a pest, stirring up insurrection among the Jews all over the world. He is a leader of a sect called the Nazarenes.

6. He attempted to profane the temple, but we seized him, thinking to judge him according to our own law,

7. But Lysias the chief captain came up with great force and took him out of our hands and carried him away.

8. Commanding his accusers to come to you, so that you yourself can examine all these things and know the things of which we accuse him."

9. The Jews also agreed that this was correct.

10. When the governor indicated to Paul that he could speak he said, "Knowing that for many years you have been a judge of this na-

tion, I am grateful for the opportunity to be permitted to make my own defence.

11. You are in a position to know that it is not more than twelve days since I went up to Jerusalem to worship,

12. And neither in the temple nor with anyone anywhere did they find me reasoning or causing a crowd to gather, either in the synagogue or in the city.

13. Neither are they able to prove the things of which they now accuse me.

14. But I do confess to you that in the way which they describe as a "sect" so serve I the God of my ancestors, believing all things that have been written in the law and the prophets,

15. Having a hope in God, which they also claim, that there will be a resurrection of the dead, both of the just and of the unjust.

16. And in this belief I exercise a conscience free of offence toward God and man continually.

17. And after being away for many years, I returned, bringing gifts to my people, and offerings.

18. And in doing this they found me purified in the temple, with neither crowd nor tumult. But certain Jews from Asia,

19. Who ought to be here to accuse me if they have anything against me, denounced me.

20. And these people here, if they have seen in me any unrighteousness when I stood before the sanhedrin, let them say,

21. For the only thing I said was that I am being judged concerning my belief in the resurrection from the dead."

22. And when Felix heard these things he deferred his decision saying, "When Lysias the chief captain comes down I will look into this

matter again."

23. So he ordered the centurion to keep Paul, but to let him have ease, and to forbid none of his people to come to him or to minister to him.

24. And after certain days, Felix returned with Drusilla his wife, a Jewess, and sent for Paul to hear him concerning the Christian faith.

25. And as he reasoned concerning righteousness and self-control, and the judgment which is coming, Felix became afraid and said, "Leave me for the present, and when I find an opportunity I will call for you again."

26. He was also hoping that Paul would give him money to purchase his release. Therefore he sent for him often to speak with him.

27. But after two years Porcius Festus was appointed to succeed Felix. All this time Felix, trying to find favour with the Jews, kept Paul bound.

## 25

THREE days after Festus had come into the province, he went up to Jerusalem from Caesarea.

2. And the high priest and the chief of the Jews presented the case of Paul to him, and requested him,

3. Asking that as a favour he would send Paul to Jerusalem. They were planning to form an ambush and put him to death on the way.

4. But Festus answered that Paul should be kept at Caesarea, to which place he was shortly to return.

5. He said to them, "Those of you who have power, go also to Caesarea, and if you have something against this man accuse him there."

6. Then after having spent ten days or more with them, he went down



to Caesarea, and on the following day, after seating himself on the judgment seat, commanded that Paul be brought forth.

7. And when he came the Jews who had come down from Jerusalem, stood round and brought many weighty charges against him which they were quite unable to prove.

8. And he said in defence, "Neither against the law of the Jews, nor against the temple, nor against Caesar in any way have I offended."

9. But Festus, anxious to acquire favour for himself with the Jews said to Paul, "Are you willing to go to Jerusalem and there be judged before me concerning these things?"

10. But Paul said, "I stand only before the judgment seat of Caesar where I ought to be judged. To the Jews have I done no wrong as you very well know.

11. If I had done anything wrong or worthy of death I would not refuse to die; but as I have done nothing of which they can accuse me, no one can give me over to them. I appeal to Caesar."

12. Then Festus, after conferring with his council said, "Since you have appealed to Caesar, to Caesar you will go."

13. And after a few days Agrippa the king and Bernice, came to Caesarea to visit Festus.

14. And after staying there for some time, Festus told the king about Paul saying, "There is a certain man here, a prisoner left by Felix,

15. Concerning whom when I was in Jerusalem the chief priests and elders of the Jews requested that I pass judgment against him.

16. But I told them that it is not customary among Romans to give

over a man to be destroyed without giving him the opportunity to face his accusers and to defend the accusation.

17. Therefore, without delay, on the following day, having brought them together, I sat on the judgment seat and commanded that the man be brought in.

18. But in my opinion the accusers, when they stood up, had no charge to present.

19. The only questions brought up against him related to their own system of religion, and concerned a man called Jesus, who is dead, but whom Paul affirmed to be alive.

20. And as I was perplexed as to what I should do, I asked him if he would be willing to go to Jerusalem and be judged there concerning these things,

21. Whereupon he appealed that he be kept to be judged by Caesar. I therefore commanded that he be kept until I could send him to Caesar."

22. Agrippa said to Festus, "I was hoping that I might hear him myself." Festus said, "Tomorrow you shall hear him."

23. Therefore on the morrow, after Agrippa and Bernice had entered with great pomp into the hall of audience; and when also the chief captains and eminent men of the city had entered, Festus commanded Paul to be brought in.

24. And Festus said, "King Agrippa and all men present, This man you see is the one concerning whom so many of the Jews have pleaded with me, both in Jerusalem and here, crying out that he should no longer live.

25. But I can discover nothing worthy of death that he has done. And because he has himself appealed to Augustus, I have determined

to send him.

26. But I have nothing to write to my Lord concerning him. Therefore I have brought him before you, and especially before you King Agrippa, so that when the trial has taken place I might have something to write.

27. For it seems to me to be irrational to send a prisoner, without signifying any charges against him."

## 26

AGRIPPA said to Paul, "You are permitted to speak for yourself." Then Paul, stretching forth his hand, made his defence.

2. "I esteem myself happy, King Agrippa, to be permitted to make my defence before you today concerning the things of which the Jews accuse me.

3. Especially since I know that you are acquainted with the customs of the Jews, and the questions that arise among them. Therefore I request that you hear me patiently.

4. The Jews all know the manner of my life from the commencement of my youth, for I was brought up among my own nation in Jerusalem.

5. They have known me from the first, and could testify if they wished, that according to the strictest sect of our religion I lived a Pharisee.

6. And that now because of my hope in the promise made by God to the fathers, I stand and am judged.

7. To the fulfilment of this hope, our twelve tribes have intently looked day and night. It is concerning this hope that I am accused O King Agrippa, by the Jews.

8. Why should it be judged by you an incredible thing that God should raise the dead?

9. I myself thought that I ought to

do many things to oppose the name of Jesus the Nazarene.

10. And so I did in Jerusalem - Many of the saints I shut up in prisons, and I received authority from the chief priests to do this, and when they were put to death, I gave my vote against them.

11. And in all the synagogues, many times I punished them and compelled them to blaspheme. And being exceedingly furious in opposing them, I persecuted them, even going to foreign cities for this purpose.

12. It was while I was going to Damascus with an authority and a commission from the chief priests, 13. That at mid-day, O King, I saw a light from heaven which was brighter than the sun, shining all about me, and on those who were with me.

14. All of us fell to the ground, and I heard a voice saying to me in the Hebrew language, "Saul, Saul, why do you persecute me? You make it hard for yourself when you kick against goads."

15. And I said, "Who are you Lord?" And he said, "I am Jesus whom you persecute.

16. But stand up now upon your feet. I have appeared to you for the purpose of appointing you to be an attendant upon me, and a witness both of what you have seen, and of what I shall reveal to you.

17. For I am taking you out from among your people, and now send you to the Gentiles.

18. To open their eyes that they may turn from darkness to light, and from the service of Satan to the service of God, that they may receive forgiveness of sins and an inheritance among those that have been sanctified by faithfulness after my example.

19. Whereupon O King Agrippa, I was not disobedient to the heavenly vision;

20. But firstly, to those in Damascus, and then in Jerusalem, and in all the region of Judea, and to the Gentiles I have gone, urging them to repent and turn to God, doing good works in harmony with repentance.

21. Because of this the Jews seized me in the temple and attempted to kill me.

22. But through the help of God I have stood until this day bearing witness to both small and great of nothing other than what the prophets and Moses said would happen,

23. That Christ should suffer and that through his resurrection from the dead light would be proclaimed to the people and to the Gentiles."

24. When he had thus finished making his defence, Festus, in a loud voice said, "You are mad Paul. Your excessive learning has turned your mind."

25. But Paul said, "I am not mad most noble Festus, but speak the truth with discretion,

26. For the king is informed on these matters, that is why I can speak so frankly, for I am persuaded that none of these things are hidden from him, for they have not been done in a corner.

27. King Agrippa, do you believe the prophets? I know that you believe."

28. Agrippa said to Paul, "You almost persuade me to become a Christian."

29. And Paul said, "I wish to God that not only almost, but in every way possible, not only you, but all who hear me this day would become as I am, except for these bonds."

30. When he said this the king rose up and the governor, and Bernice,

and those who sat with them.

31. And having withdrawn they spoke with one another saying, "This man has done nothing worthy of death or of bonds."

32. And Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

## 27

WHEN the time that we should sail to Italy was eventually decided upon, Paul and certain other prisoners were delivered to the care of a centurion named Julius, of the regiment of Augustus.

2. We boarded a ship of Adramyttium which was bound for certain places in Asia, and set sail. Aristarchus, a Macedonian of Thessalonica accompanied us.

3. And the next day we landed at Sidon. Julius treated Paul kindly, and allowed him to visit his friends and to receive their care.

4. Then we sailed again, passing under Cyprus because the winds were against us.

5. And having sailed over the sea by Cilicia and Pamphylia we came to Myra of Lycia.

6. There the centurion found a ship of Alexandria which was sailing to Italy, so he transferred us to it.

7. For many days we sailed slowly, and barely reaching Cnidus, because the wind would not allow it, we sailed under Crete, coming near to Salmone.

8. Then, after coasting along with great difficulty we came to a certain place called Fair Havens, which was near to the city of Lasea.

9. As we had lost much time, and the voyage was already dangerous because we had passed the period of safety, Paul advised,

10. Saying to them, "Men, I can see that this voyage will be disastrous, not only resulting in the loss of the cargo, but also endangering our lives."

11. But the centurion allowed himself to be persuaded by the pilot and the shipowner rather than by Paul.

12. And as the port was ill-adapted as a place in which to spend the winter, the advice of most of the people was to sail on in the hope that they might reach Phoenice, a port of Crete which faces the southwest and the northwest, and winter there.

13. And when the south wind blew gently, thinking that this was their opportunity, they weighed anchor and sailed along the coast of Crete.

14. But not long after a tempestuous wind called Euroclydon burst upon them.

15. And when it caught the ship we were not able to bring its head to the wind, and giving up, were driven along.

16. And, running under a small island called Clauda, we were hardly able to control the boat.

17. So, using certain helps, they undergirded the ship, and fearing that they might fall into quicksands, lowered the gear and so were driven.

18. The next day, because of the violence of the tempest, they cast out much of the cargo.

19. And on the third day, with our own hands we threw away the ship's equipment.

20. And when neither sun nor stars appeared for many days, and the tempest continued to rage, we gave up all hope of our being saved.

21. After a long abstinence of discussion Paul stood up in their midst and said, "You should have followed my advice, and not to

have sailed from Crete, bringing upon us this disaster and loss.

22. But now I advise you to be of good courage, for there will be no loss of life among you, but only the loss of the ship.

23. For last night the angel of God, whose I am and whom I serve, stood by me,

24. Saying, "Fear not Paul, you must stand before Caesar, and God has granted the preservation of all who sail with you."

25. Therefore be of good cheer men, for I believe God that thus it will be as it was told me.

26. But we must be wrecked on a certain island."

27. And when the fourteenth night came of our being driven about in the Adriatic, in the middle of the night the sailors imagined they were nearing land.

28. So they sounded and found the depth to be twenty fathoms, and a little farther on they sounded again and found it to be fifteen fathoms.

29. Then, fearing lest they should fall among rocks, they cast four anchors out of the stern and wished for the day.

30. But when the sailors, seeking to desert the ship, let down the boat into the sea, under the pretence that they were about to cast anchors out from the prow of the ship,

31. Paul said to the centurion and to the soldiers, "Unless these people stay in the ship you cannot be saved."

32. Then the soldiers cut the ropes and let the boat fall off.

33. And until the dawn Paul advised them to partake of some food saying, "This is the fourteenth day in which you have been watching and continuing to go without food.

34. Therefore I advise you to take food for the sake of your safety, for there shall not a hair fall from the head of any of you."

35. And when he said this he took a loaf of bread, and after giving thanks to God before them all, he broke it and began to eat.

36. This brought cheer to them all, and they all began to eat.

37. There were two hundred and seventysix of us in all in the ship.

38. Then when they had satisfied their hunger they lightened the ship, casting out the wheat into the sea.

39. When daylight came they were unable to recognize the land, but they saw a certain bay having a shore on which they planned to drive the ship.

40. So they cut away the anchors, leaving them in the sea. At the same time they loosened the bands which held the rudders, and, after hoisting the foresail to the wind, they made for the shore.

41. Then, when they fell into a place where two seas met, they ran the vessel aground. The prow stuck fast and remained immovable, but the stern was broken by the violence of the waves.

42. The counsel of the soldiers was to kill the prisoners lest any should swim away and escape.

43. But the centurion, desiring to save Paul, prevented this, and ordered those who could swim to dive in and swim to land.

44. And the rest, some on boards and some on other things from the ship, escaped and they all were brought safely to land.

## 28

HAVING landed they discovered that the island was called Melita.

2. The inhabitants showed exceptional kindness to us. They made

a fire and tried to make us comfortable because it was raining and cold.

3. And Paul gathered some sticks and laid them on the fire, but a viper came out of the heat and bit his hand.

4. And when the islanders saw the creature hanging from his hand they said to one another, "This man must be a murderer whom though he was saved from the sea, Providence will not permit to live."

5. But he shook the creature off into the fire and suffered no injury.

6. And they continued to watch him, expecting him to suffer ill effects or suddenly to fall down dead, but when nothing amiss happened, they changed their opinion and said he was a god.

7. Now the lands in that place belonged to the chief of the island whose name was Publius. He lodged us in a friendly manner for three days.

8. And it so happened that the father of Publius lay sick with fever and dysentery. Paul went to him, and after praying, laid his hands on him and cured him.

9. Following this incident the rest of the people on the island who had infirmities came and were healed.

10. And they laid many honours upon us, and when we sailed they supplied us with the things we needed.

11. It was three months later that we sailed in a ship that had wintered at the island. It was an Alexandrian ship with its ensign Castor and Pollux.

12. And they brought us to Syracuse where we remained for three days.

13. Then, having gone round it we arrived at Rhegium, and, with a

south wind springing up the following day we came, on the second day, to Puteoli.

14. Here we found some brethren who entreated us to remain with them for seven days, and then we went to Rome.

15. And the brethren, having heard about us came as far as the market place of Appius and the Three Taverns to meet us, and when Paul saw them he gave thanks to God and took courage.

16. When we reached Rome, the centurion delivered the prisoners to the commander of the camp, but Paul was permitted to remain by himself with a soldier who kept him.

17. And after three days Paul called together the chief men of the Jews, and when they gathered he said to them, "Men and brethren, though I have done nothing against the people or the customs of our fathers, I was delivered in Jerusalem into the hands of the Romans.

18. And they, having examined me, wished to let me go, because they could not find one thing which should warrant my death,

19. But in defending myself against the Jews I was compelled to appeal to Caesar, for my own nation had no charge to lay against me.

20. I have called you therefore, to tell you this, and to explain that because of the hope of Israel I have this chain around me."

21. And they said to him, "We have received neither letters concerning you, nor delegates from among the brethren to report any evil concerning you.

22. But we will be glad to hear what you think, because we know

that everywhere this sect is spoken against."

23. So they arranged for a day when many would come to his lodging, and to them he expounded fully, telling them of the kingdom of God and persuading them concerning Jesus. From morning till evening he taught them from both the law of Moses and from the prophets.

24. Some were certainly persuaded of what he spoke, but some would not accept him.

25. And they departed, disagreeing with one another over the statement Paul quoted, "The Holy Spirit spoke truly by Isaiah the prophet to our fathers,

26. Saying, "Go to this people and say, "In hearing you shall hear but shall certainly not understand, and seeing you shall see, but will certainly not perceive,

27. For the heart of this people has grown fat. Their ears have grown heavy with hearing, and they have closed their eyes lest they should see with their eyes and hear with their ears, and should understand with their hearts and be converted, and I should heal them"

28. Be it therefore known to you that to the Gentiles has the salvation of God been sent, and they will hear."

29. When he had said these things the Jews went away, having much to discuss among themselves.

30. Paul lived for two whole years in his own hired house, and welcomed all who came to see him.

31. Proclaiming the kingdom of God, and teaching boldly without hindrance the things concerning the Lord Jesus Christ.

## The Letter of Paul the Apostle to the ROMANS

### 1

PAUL, a servant of Jesus Christ, an apostle called by him, and dedicated to the teaching of the gospel of God.

2. Which he promised through his prophets in the holy scriptures,

3. Concerning his Son who came, as far as the flesh is concerned, of the seed of David,

4. And was declared by the Holy Spirit, and by the power of his resurrection from the dead, to be the Son of God, Jesus Christ our Lord,

5. From whom we have received grace, and have been commissioned to teach all nations the obedience of faithfulness, on his behalf, and in his name,

6. And you are included among these nations, called of Jesus Christ,

7. To all who are in Rome, beloved of God and called to be saints. Grace be to you, and peace from God our Father and our Lord Jesus Christ.

8. First I thank my God through Jesus Christ for all of you, that your faithfulness is known of all over the world.

9. For God, whom I serve in my spirit in presenting the gospel of his Son, is my witness that I unceasingly speak of you,

10. Always requesting in my prayers that I might be prospered by his will to come to you,

11. For I long to see you, that I might impart some spiritual gift that will help establish you,

12. That is, that we might be comforted together by the faithfulness of each other - both by your faithfulness and by mine.

13. You may not be aware of this,

but I have many times planned to come to you, but have been hindered. I long to have some fruitage among you, as I have from among other Gentiles.

14. I have an obligation both to the Greeks, and to the Barbarians, both to the wise and to the unwise,

15. So to the best of my ability, I am ready to preach the gospel to you that are in Rome also.

16. For I am not ashamed to present the gospel of Christ, for it is the power of God to save - offered to all who are faithful, first to the Jews, then to the Greeks -

17. Revealing that God is faithful and just to forgive us, and that his faithfulness provides for our faithfulness, or, as it is written, "The justified shall live because of faithfulness."

18. Revealing also that the wrath of God from heaven is upon all ungodliness, and the unrighteousness of men who know the truth but do not practise it.

19. Because the character of God is made known to them for God has revealed it to them.

20. For his invisible characteristics since the creation of the world, may be perceived and understood by the things he has made, both his omnipotent power and his eternal existence, so that they are without excuse.

21. But because the antediluvians, though they knew God, failed to glorify him as God, and failed to thank him for his revelation, their foolish hearts became darkened by their own vain imaginations.

22. Professing themselves to be wise, they became fools,

23. And instead of worshipping

the incorruptible God, directed their worship to an image in the form of corruptible man, and of birds, and four footed beasts, and creeping things.

24. Therefore, because they turned away from God, he allowed them to reap the products of their uncleanness - to follow their own lustful inclinations, and to dishonour their own bodies between themselves.

25. They changed the truth of God into a lie, and worshipped and served the creature, rather than the creator who is for ever blessed.

26. Because of this, God abandoned them to their vile affections. Even their women became sexual perverts.

27. And similarly their men, departing from the normal in sexual relationships, abused their powers, and resorted to homosexual activities, accepting the spiritual degradation associated therewith.

28. They tried to eliminate God from their thoughts, and because of this, God allowed this degradation in thought and action to take its course.

29. They became filled with unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whispering.

30. They resorted to backbiting and hating God. They were proud, boasters, inventors of evil, disobedient to parents.

31. Without normal understanding, covenant breakers, without natural affection, implacable, unmerciful.

32. Knowing God's judgment would declare them worthy of death, they defiantly pursued evil themselves, and took pleasure in the vileness of others

## 2

IT is not for us to judge evil, because we ourselves are evil. If therefore we condemn others for having sinned, we thereby condemn ourselves.

2. But we can be certain that God's judgment is according to truth, against those who do these vile deeds.

3. But do you think, O man who condemns others, that God will overlook your own misdeeds?

4. Or do you, on the other hand, despise God's great goodness and forbearance and long suffering, not realizing that God's goodness can bring you to repentance?

5. But do you, in resisting God, reserve to yourself the punishment which will be measured out in the day of God's wrath, when God's righteous judgment will be revealed?

6. When God will render to every man according to his works;

7. He will reward with eternal life those who seek immortality and glory and honour, by their continued endurance in well doing.

8. But he will pour out indignation and wrath upon those who are contentious, who instead of obeying the truth, disobey his commandments.

9. Tribulation and anguish will fall upon all evil doers - upon the Jew who was first invited, and upon the Gentile who was invited later.

10. But glory and honour and peace will be the reward of all who do good works - of the Jews first, and also the Gentiles;

11. Because there is no distinction of persons with God.

12. All who have sinned without law will perish without law, but those who have sinned, knowing the law, shall be judged by the law;

13. For it is not those who merely



hear the law, that will be forgiven by God, but those who do it, that shall be justified.

14. For when the Gentiles, without knowing the law, by natural instinct act in harmony with its principles, they become a law unto themselves,

15. And show that the law is in their hearts and their minds, controlling their inter-human relationships.

16. Thus will they be judged when the day comes in which God will judge men's hearts by Jesus Christ, according to my gospel.

17. Look here, you may call yourself a Jew, resting in the law, and boasting of being God's,

18. And knowing his will, approving of what is right as the law instructs you.

19. You may feel confident that you can guide the blind and enlighten those who are in darkness,

20. As an instructor to the foolish, and a teacher of babes which have a form of knowledge, and of the truth of the law,

21. You therefore, who teach others, why not teach yourself? You who advise others not to steal, do you yourself steal?

22. You who tell a man not to commit adultery, do you commit adultery yourself? You who abhor idols, do you yourself commit sacrilege?

23. You who boast of your obedience to the law, do you dishonour God by breaking it?

24. Such disloyalty on your part causes the Gentiles to blaspheme the name of God. It is written,

25. "Circumcision is a profitable sign if the law is kept, but if the law is disobeyed, circumcision is of no value."

26. Therefore if those who have not the sign of circumcision obey

the law, shall not they be regarded as God's people?

27. And shall not the fact of their having that sign, be a reproof to you who have the sign but disobey the law?

28. For he is not a Jew because he is circumcised, neither is the outward sign the thing of importance,

29. But he is a Jew if obedience spring from the heart. The dedication of the heart and spirit mean more than the outward sign. It is the appraisal of God, not that of men, which matters.

### 3

WHAT advantage then, does the Jew have? What is the value of being of the circumcision?

2. The Jews have many advantages, mainly through their having been entrusted with God's covenant and the sanctuary of salvation.

3. And what if some were disobedient? Shall their disloyalty terminate the faithfulness of God?

4. Certainly not. God remains true though all men be false for it is written, "That you might be justified in your sayings, and proved correct when judged."

5. But if our unfaithfulness magnify God's faithfulness, do we feel that it is wrong for God to punish us for this? (I am reasoning as a man.)

6. Of course not. If it were, how could God establish righteousness?

7. I may ask, If God's faithfulness is magnified by my unfaithfulness, why should I be judged a sinner?

8. Or, (and some accuse us of saying this), Let us do evil that good may be magnified. Such reasoning must be justly condemned.

9. Well then, are we any better than these disloyal ones? No not at all, for, as we have shown, all, whether Jews or Gentiles, to be

under condemnation for unfaithfulness.

10. For it is written,  
"There is none righteous, no not one.
11. There is none that understands,  
There is none that seeks after God;
12. They have all turned aside,  
they are together become unprofitable;  
There is none that practises kindness, no not even one;
13. Their throat is an open sepulchre;  
With their tongues they have used deceit;  
The poison of asps is under their lips;
14. Whose mouths are full of cursing and bitterness;
15. Their feet are swift to shed blood;
16. Destruction and misery are in their ways;
17. And the way of peace have they not known;
18. There is no fear of God before their eyes."
19. The law speaks to all who obey it, telling them that, without argument they are guilty of having disobeyed it, and are subject to judgment.
20. It cannot pardon them in the sight of God. It can only reveal their sins.
21. But now God's righteousness, quite apart from our efforts to keep the law, has been demonstrated - as the law and the prophets told us that it would be -
22. By the faithfulness of Jesus Christ, to all and for all that obey, whether Jew or Gentile, for there is no difference.
23. For all have sinned and come short of the glory of God.
24. Being pardoned, without fee, by his grace through the redemp-

tion that is in Christ Jesus.

25. Whom God fore-ordained to be a seat of mercy, that through his faithfulness, by the shedding of his blood, he might declare his righteousness as taking the place of the unrighteousness of the past - an arrangement acceptable to God,
26. And thus declare also that, because of his righteousness, he is just, and able to justify, at this time, all who are practising the faithfulness of Jesus.
27. Are we in a position to boast then? Certainly not. Can we pardon ourselves by our works? No, this was done for us by the faithfulness of another.
28. Therefore we conclude that a man is pardoned by the faithfulness of another, apart from his keeping of the law.
29. There is but one God of both Jews and Gentiles,
30. And he pardons both by the same faithfulness.
31. But does this faithfulness then, release us from our duty to keep his law? No never, it only establishes all the more the necessity of doing so.

#### 4

- WHAT then can we say that our father Abraham discovered concerning the works of the flesh?
2. For if by his works he obtained pardon, he had something of which to boast, but not in God's favour.
  3. But what say the scriptures? "Abraham was loyal to God and God's righteousness was imputed to him."
  4. Now to him that works for a reward, the reward is not a gift of grace, but the payment of a debt.
  5. But to him who works not, but commits himself to Christ whose faithfulness forgives sinners, that faithfulness is counted to him for

righteousness.

6. Similarly David described the blessed state of the man unto whom God imputes his righteousness, quite apart from man's works.

7. Saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man who is freed from the condemnation of sin."

9. Does this blessed state come to the circumcised only, or also to the uncircumcised? We agree that Christ's faithfulness was reckoned to Abraham for righteousness.

10. When was Abraham pardoned for his sins by Christ's righteousness, before or after circumcision? Before.

11. And the sign of circumcision was given as a seal that the righteousness of Christ's faithfulness had been given before circumcision, and that Abraham would be a father to all believers, even if not circumcised, so that the same righteousness might also be imputed to them.

12. Abraham then, became a father not only of the uncircumcised, but of all who follow his example in receiving pardon through Christ's faithfulness as he did before he was circumcised.

13. For the promise that he should be heir to the world was not to Abraham or to his seed through his obedience to the law, but through the righteousness of the faithfulness of Christ.

14. For if through our own obedience to the law we become heirs, Christ's faithfulness is excluded, and the promise means nothing.

15. For the law suggests punishment for those who have broken it. This could only be avoided if there were no law.

16. However, Christ's faithfulness, as a gift of grace, fulfils the prom-

ise to all the seed, not only to those who by circumcision show their allegiance to the law, but to all who, like Abraham the father of us all, are justified by the faithfulness of Christ.

17. This is in harmony with the scripture which says, "A father of many nations have I made you." For the God whom Abraham obeyed raises the dead, and regards the things that are not, as though they are.

18. For Abraham hoped against hope to become the father of many nations, for God had said. "So shall thy seed be."

19. And being ardent in his faithfulness, he regarded not his body as being dead - for he was about a hundred years old - nor Sarah's womb as being dead,

20. Nor did his faithfulness allow him to doubt God's promise, but he advanced in faithfulness, giving the glory to God,

21. Being fully assured that, in God's promise, what he had been called to do he was also able to do.

22. Therefore Christ's righteousness was imputed to him.

23. Now it was not written that on his account only could Christ's righteousness be imputed,

24. But also on our account it is imputed if we are faithful to him who raised our Lord Jesus from among the dead.

25. Who was delivered for our offences, and raised for our justification.

## 5

THEREFORE when pardoned by the faithfulness of our Lord Jesus Christ we have peace with God through him,

2. And through his faithfulness also, we have access to this grace in which we stand, which enables

to rejoice in the hope of attaining to the glory of God.

3. And not only this, but we now also glory in tribulation, knowing that tribulation develops endurance,

4. And endurance builds experience, and experience hope;

5. And hope emboldens us as the Holy Ghost, which is given unto us, fills our hearts with the love of God.

6. For when we were helpless, when the fulness of the time was come, Christ came and died for the ungodly.

7. It is unusual for anyone to die even for a righteous man, though it could be that for a good man some would even dare to die,

8. But God's great love for us is shown in that Christ died for us while we were yet sinners.

9. Of much more value than justification by his blood, is our hope of salvation from wrath through him;

10. For if when we were enemies we were reconciled to God by the death of his Son, of how much more value it is that, being reconciled, we have the hope of being saved by his life.

11. And not only this, but we rejoice in the harmony with God which this reconciliation of our Lord Jesus affords us.

12. Just as by one man sin entered the world, and death by sin, death passing upon all men, for all have sinned -

13. (For sin was in the world before the law was given to Moses. This could not have been if there were no law,

14. But death reigned from Adam to Moses, even over those of whom we have no evidence of their having sinned as did Adam, who was a figure of him that was to come.

15. But whereas Adam led the human race in the introduction of sin with its consequences, Christ led the human race in introducing freedom from sin. For if through one man's disobedience many be dead, it is much more precious to know that through the obedience of one man, Jesus Christ, God's grace is available to many.

16. And the gift differs from the sinfulness conferred by the one that sinned, for the sinfulness brought condemnation, whereas the gift brings release from the condemnation of many sins, justifying the receiver.

17. For if by one Man's unrighteousness death reigned by one, it is much more precious to know that for the recipient of the gift by one man's righteousness, together with an abundance of grace, life can reign by one, Jesus Christ.)

18. Therefore, as by one man's disobedience, condemnation came upon all, even so, by one man's accomplishment of righteousness, forgiveness became available to all men.

19. For as by one man's disobedience many were classed as sinners, so by the obedience of one can many be freed from guilt.

20. Moreover sin and death have proved the existence of the law. But where sin abounded, grace did much more abound.

21. So that, as sin has reigned unto death, so, by the grace of Jesus Christ our Lord, might righteousness reign unto eternal life.

## 6

WHAT shall we say then? Shall we continue sinning because grace is available?

2. Certainly not. How can we be dead to sin and continue to live in it?

3. Do you not know that those of us who were baptized into Jesus Christ were baptized into his death?

4. For we were buried with him by baptism into death, so that as he was raised by the glory of the Father, we might also be raised to walk a new way into life.

5. For if we have been buried with him as in death, we should also be raised with him to begin a new life,

6. Knowing that we have crucified our old selves with him, suppressing all self-gratification, showing our determination to give no rein to sin in the future.

7. For he that has died to sin is forgiven, or justified from sin.

8. Now if we have died with Christ, we believe we can live with him,

9. Knowing that the raised Christ will die no more, for death has no longer power over him;

10. For in dying once he met sin's demands, and in living again he is kept by the power of God.

11. Likewise reckon yourselves dead to sin, but alive to God through Jesus Christ our Lord.

12. Do not let sin control your mortal bodies, keeping you in subjection,

13. And do not release your control of moral standards, but rather surrender your powers to God, as those who have risen from corruption to work in harmony with God's will.

14. For sin should no longer control you once grace has freed you from condemnation.

15. Shall we sin then because we are freed from condemnation? Ah no.

16. Do you not know that you are the servants of the one you obey? Disobedience of God's law leads to death. Obedience leads to righteousness and life.

17. But thank God you have turned

from disobedience and death, and have obeyed from the heart the principles delivered unto you,

18. And having been freed from your service to sin, you have commenced to serve righteousness.

19. My advice to you as a man is, that as you have previously served lawlessness because you lacked the will to do right, following inclination, that you turn now to serve righteousness which leads to holiness.

20. For when you served sin you were devoid of righteousness.

21. What fruitage did such service bring when you did things of which you are now ashamed? Only death.

22. But now, having changed to the service of God, the fruitage is holiness, leading to everlasting life.

23. For as the wages of sin is death, so the wages of obedience is eternal life through the gift of God, which is Jesus Christ our Lord.

## 7

KNOW you not brethren, (for I speak to them that know the Law) how that the law requires obedience as long as life lasts?

2. A married woman is bound by the marriage agreement to be loyal to her husband until death parts them. When her husband dies she is released from this law.

3. If, while her husband still lives, she unites with someone else, she becomes an adulteress. But if her husband dies, she is free to marry another.

4. Now you brethren, in the body of the Christ have died to the law of the flesh, and are released to unite with another, even him who is raised from the dead, so that your obedience will now be unto God.

5. For when we were married to the law of the flesh, the sinful

deeds which that law commanded us to do, threatened us with the fruitage of death.

6. But now we are delivered from that law, that which bound us to it being dead, and are released to keep the law of God with a new spirit, being freed from the condemnation of its wording.

7. What shall we say then? Is the law sin? Ah no, but it revealed to me that I was sinful; for I was not aware of the evil of lust until I read in the law, "Thou shalt not covet."

8. And sin, taking advantage of my ignorance of the commandment, caused me to give rein to lust, for without the law there was no control.

9. Without the law I was alive in wickedness, but when I saw the commandment, I became aware of my sin, and of the fact that because of it I was condemned to death;

10. And the commandment, which is the law of life, to me pronounced the sentence of death.

11. For sin, taking advantage of my ignorance of the commandment, had deceived me and brought about my condemnation to death.

12. The law therefore is holy, and the commandment holy and just and good.

13. Was it the good commandment which was to bring about my death? Ah no, it was my transgression of the commandment which was bringing about my death. The commandment magnified the evil nature of my transgression.

14. For the law is spiritual we know, but I am inclined to the law of the flesh, being sold under sin,

15. Doing those things which my mind does not condone, and not doing the things which I know to

be right. Actually I am doing the things I hate to do.

16. By acting in this way, I acknowledge that the law is good,

17. And that it is not the desire of my mind to do wrong, but the desire of my sinful nature;

18. For I know that my inclinations are toward evil. I have the will to do that which is good, but not the physical ability to perform it;

19. For the good that my principles dictate, I do not practise, but the evil which my principles disallow, that I do.

20. Now if I do those things which my mind opposes, it is not my mind that is at fault, but my sinful propensities.

21. This tells me that there is another law. In spite of my will to obey God's law, I persist in doing wrong.

22. I delight in the law of God, my mind consenting to it,

23. But another law governs my feelings, fighting the law of my mind, and subjecting me to my appetites and passions.

24. O wretched man that I am, who shall deliver me from this body of mine which threatens to destroy me?

25. I thank God that deliverance is available through Jesus Christ our Lord, so that with the mind I might serve the law of God, being delivered from the flesh - the law of sin and death.

## 8

UNCONDEMNED then, are those who, in Christ Jesus, walk now not according to feeling, but according to principle.

2. For in Christ Jesus the law of the principles of life has set me free from the law of licentiousness and death.

3. And because fleshly weakness robbed the law of its power, God sent his own Son in the likeness of sinful flesh, that, as concerning sin, he might condemn it in the flesh.

4. Showing that what the law requires we can fulfil if we walk not according to our inclinations, but according to principle;

5. For they that walk according to feeling think only of self-gratification, while they who walk according to principle, think of their spiritual needs.

6. For to be carnally minded brings death, but to be spiritually minded brings life and peace;

7. Because the carnal mind is opposed to God, for it is not subject to God's law, and cannot possibly be;

8. For those who follow their feelings cannot please God.

9. But you are not carnally minded, but spiritual, that is if indeed the spirit of God dwell in you; for if anyone does not have the spirit of God, he is not a child of his.

10. But if Christ be in you, the desires of the flesh which lead to sin and death are quelled, but the principles of life through righteousness are established.

11. But if the principles of him who raised up Jesus from among the dead dwell in you, then he who raised up Christ from among the dead will also raise up your mortal bodies because his spirit dwells in you.

12. So then brethren, we are not debtors to the flesh, to live according to feeling,

13. For if you live according to your feelings you will soon die, but if you live according to principle, and crucify your feelings you will live.

14. For as many as are led by the spirit of God, these are the sons

of God.

15. For you have not received a life of servitude again, causing fear; but you have received a life of adoption, in which you can say, "Abba, Father."

16. The Spirit itself witnesses with our spirit that we are the children of God.

17. And if children, also heirs, heirs indeed with God, and joint heirs with Christ, that is, if we suffer together, that we may also be glorified together.

18. But I reckon the sufferings of this present time are insignificant in the light of the glory about to be revealed in us.

19. God's purpose in creating man leads us to look forward in anxious expectation to a manifestation of men as the sons of God.

20. For man was created subject to temptation, not of his choice, but by the choice of the Creator whose hope was that man would obey God.

21. Because created man will eventually be delivered from the bondage and corruption of death, into the glorious liberty of the children of God.

22. We know that the whole creation, as a woman groaning and suffering the pangs of labour, expectantly awaits the bringing forth of man in God's image.

23. And not only the whole creation, but we in particular, having the first fruits of the Spirit, we ourselves groan, anxiously awaiting that adoption which is the deliverance of our bodies from the bonds of mortality.

24. It is in this hope that we are saved. If we could foresee the future, we would not need hope,

25. But as we hope for that which we cannot see, let us be patient in waiting for it.

26. The Spirit also makes up for our deficiencies, for, though we may not know what to pray for as we ought, the Spirit intercedes for us with an earnestness beyond our comprehension.

27. And he who searches hearts knows what is the mind of the Spirit, because the Spirit's intercession for the saints is in harmony with God's purpose;

28. And we know that all things work together for good to them that love God, to them who are the called, according to God's purpose;  
29. For God foreknew, and also purposed that certain ones would conform to the image of his Son, who would be the firstborn among many brethren;

30. And those whom he thus purposed, these he calls, and whom he calls he justifies, and whom he justifies he glorifies.

31. What conclusion then can we draw? If God be for us, can anyone successfully oppose us?

32. For he who spared not his own Son, but gave him up for us all, will he not with him also grant us all things?

33. Who would dare to bring an accusation against the elect of God, when God justifies them?

34. Who would dare condemn us, when Christ who died, rose again for us, and ascended to the right hand of God, there to intercede for us?

35. Who can separate us from Christ's love? Can tribulation, or hardship, or persecution, or famine, or nakedness, or danger, or war?

36. It is written, "For your sake we are killed all the day long; we are accounted as sheep for the slaughter."

37. No, in all these things we can be more than overcomers through him that loved us,

38. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,  
39. Nor height, nor depth, nor any other created thing will be able to separate us from the love of God, which is revealed in Christ Jesus our Lord.

## 9

I must tell you in all truth as a Christian, and I am not lying in what I say, my inspired conscience upholding me in this,

2. That my heart is heavy with grief and sorrow,

3. Wishing that I myself were severed from Christ, rather than that my brethren - my kinsmen according to the flesh - should be in such a position.

4. They are Israelites for whom God provided the adoption, and the glory, and the covenants, and the lawgiving, and the sanctuary services and the promises;

5. Theirs were the Patriarchs, and from them as far as his human lineage is concerned, came Christ, who is above all and blessed of God for ever. Amen.

6. It was not the word of God that failed, for not all those who were born Israelites could be regarded as God's people.

7. Nor did claiming to be descendants of Abraham make them children of God; for the scripture says, "In Isaac shall your seed be called."

8. That is, the natural descendants of Abraham do not comprise the family of God, but rather, those who share in the promise are regarded as Abraham's seed.

9. For the word was of promise which said, "According to the time of life will I come, and Sarah shall have a son."

10. Then again, when Rebecca was



expecting twins by our father Isaac, 11. (Before the children were born, and had done neither good nor evil that God's purpose as elected by him might stand, not according to the behaviour of men, but according to God's call)

12. It was told her, "The elder shall serve the younger."

13. For it is written, "Jacob have I loved, but Esau have I hated."

14. What does this mean? Is God unrighteous? Ah no.

15. For he said to Moses, "I will be gracious to whom I will be gracious, and show mercy to whom I will show mercy."

16. So then events are shaped, not according to our will, or our deeds, but according to the plan of a merciful God.

17. For the scripture records that God said to Pharaoh, "Even for this cause (that of resisting Moses) have I raised you up, that I might show you my power, that my name might be declared throughout all the earth."

18. So then he shows mercy to whom he will, and he hardens whom he will.

19. You might ask then, "Why does he find fault with the one who resists his will?"

20. Who are we to question God? Does the thing made ask the maker, "Why have you made me thus?"

21. Does not the potter have power, of the same lump of clay, to make one vessel for a noble use, and another for an ignoble use?

22. It appears that, in order to show his wrath and demonstrate his power, God patiently tolerated those vessels of wrath which were doomed to destruction,

23. That he might make known the riches of his glory and his mercy towards those which he had before prepared for glory.

24. That is, towards us whom he called, not only from among the Jews, but also from among the Gentiles.

25. For he says in Hosea, "Those who were not my people, I will call my people, and those who were not beloved, beloved."

26. In the place where it was said of them, "You are not my people," they shall be called the sons of the living God."

27. Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sands of the sea, only a remnant will be saved."

28. For in righteousness the wicked shall be consumed when the Lord will cut short his work upon the earth."

29. And as Isaiah said before, "If the Lord of Hosts had not left us a seed, we should have been destroyed like Sodom and Gomorrah."

30. What shall we then conclude? We conclude that those Gentiles who did not oppose righteousness, have attained to righteousness - the righteousness of faithfulness,

31. While Israel who opposed the law of righteousness did not attain to the standard of righteousness.

32. Why? Because the righteousness they sought was not that of faithfulness to the law - the Word of God - but, as it were, that of the works of a law of their own. They stumbled on the stone of stumbling.

33. According to that which has been written, "Look, I have placed in Zion a stone of stumbling, a rock of offence. Everyone who is faithful, as he is, shall not be confused."

## 10

BRETHREN, my heart's desire and prayer to God for Israel is that they might be saved;

2. For I can bear witness of their zeal for God, but it is not in harmony with the truth.

3. Not understanding the nature of God's righteousness, and endeavouring to establish their own standard of righteousness, they have failed to submit themselves to God's standard.

4. For the purpose of the law is to reveal to every believer, the righteousness of Christ.

5. For Moses describes the righteousness of the law saying, "If any man do my judgments he shall live in them."

6. But the righteousness which is of Christ's faithfulness is revealed in the following, "Say not in your heart, Who shall ascend to heaven, (that is to bring Christ down),

7. Or, Who shall descend into the abyss? (that is to bring Christ up from the dead),"

8. But what does it say? "The word is near you - in your mouth and in your heart." It is the faithfulness of Jesus which we preach.

9. If we confess the faithfulness of the Lord Jesus with our mouths, and possess in our hearts the faithfulness of him whom God raised from the dead, we shall be saved.

10. For from the heart we obey him in righteousness, and with the mouth we confess his salvation.

11. The scripture says, "All who are loyal to him shall not be disappointed."

12. In this matter there is no difference between Jew and Greek, for the same Lord imparts his gifts generously to all who call upon him for help.

13. Anyone may call on the name of the Lord for salvation.

14. But how can we call upon him to whom we have been disloyal? And how can we be loyal to him of whom we have not heard? And

how can we hear without a preacher?

15. And how can preaching be done unless a preacher be sent? It is written, "How beautiful are the feet of those who announce glad tidings of good things."

16. But they did not all obey the good tidings, for Isaiah says, "Lord, who has obeyed our instruction?"

17. So obedience can only follow the hearing of instruction, and instruction is found in the word of God.

18. But, I ask, Did they not hear? Of course they heard. The news went into all the earth, and to the ends of the inhabited world.

19. But let me ask again, Did not Israel know? First listen to what Moses has to say, "I will make you jealous of those who are not of our nation, and through a nation devoid of understanding will I anger you."

20. Isaiah very boldly says, "I was found by those who were not seeking me, and was manifested to those who did not enquire after me."

21. But to Israel he says, "The whole day I stretched out my hands to a people who were disobeying and contradicting my commandments."

## 11

AND so, I ask, Has God rejected his people? I hope not, for I myself am an Israelite of the seed of Abraham, and of the tribe of Benjamin.

2. God has not rejected the people which he foreknew. Are you not aware of what the scripture says of Elijah? - of how he prayed, condemning Israel, and saying,

3. "Lord, they have killed your prophets, and broken down your altars, and I am the only one left,

who is loyal, and they want to kill me."

4. But what was God's answer to him? "I still have seven thousand in Israel who have not bowed down to Baal."

5. Similarly, at the present time, there is a remnant, whom God has elected by his grace.

6. And if by grace, then it is no longer by works alone, else grace would no longer be help; and if by works, then it is no longer by grace alone, else works would no longer be needed.

7. What then, Israel as a whole failed to obtain the salvation it sought. Only the elect obtained it. The rest were hardened.

8. For it is written, "God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear," to this day.

9. David says, "Let their table be a snare, and a trap, and instead of blessing them, be the cause of their punishment.

10. Let their eyes be darkened, so they cannot see, and bow down their backs continually."

11. I ask then, Did their stumbling bring about their rejection? Ah no, but it was through their fall that salvation was offered to the Gentiles, provoking them to jealousy.

12. Now if their fall benefited the world, and their decay brought wealth to the Gentiles, how much better is God's purpose fulfilled?

13. I am speaking to the Gentiles because I am the apostle to the Gentiles, and I wish to stress the importance of my task,

14. So that I might possibly entice other Israelites to emulate me, and thus save some of them.

15. For if the rejecting of the hardened of Israel bring about the reconciling of the world, what would

the acceptance of them be? It would be nothing short of life from the dead.

16. For if the first fruit be holy, so is the bulk, and if the root be holy, so are the branches.

17. But if some of the branches were broken out, and you Gentiles, being a wild olive tree, were grafted in amongst the remaining branches, and with them partook of the nourishment from the root of the olive tree,

18. You would have nothing to boast of to the other branches, for it would be the root of their tree upon which you would be depending.

19. You will say then, The branches were broken off to make room for me.

20. Well, They were broken off because of their unfaithfulness, and you stand by your faithfulness. Do not be proud about this, but rather be humble and fear,

21. For if God spared not the natural branches, neither will he overlook unfaithfulness in you.

22. Consider then, the mercy and the justice of God - severe justice toward the unfaithful, but toward you, if you continue in faithfulness, mercy. If you fail him however, you will also be cut off.

23. And they, if they give up their disloyalty, shall be grafted in again, for God is able to do this.

24. For if you were taken from a tree which is wild by nature, and contrary to nature, were grafted into a good olive tree, how much more readily would God receive back the natural branches, and graft them again into their own stock?

25. I do not want you to be ignorant brethren, regarding this mystery, lest you should become conceited, thinking that Israel has been

hardened until all the Gentiles are gathered in.

26. To sum up, All Israel will be saved; as it is written, "The Redeemer shall come to Zion, to them that turn from transgression in Jacob.

27. For this is my covenant with them, when I forgive their sin."

28. As regards the gospel, the rejected Jews are enemies for your sakes, but as regards the election, they remain beloved for the father's sakes.

29. For God does not repent of his calling and his gifts to Israel.

30. For as you, in times past, were disobedient to God, yet now have obtained mercy because of their disobedience,

31. So now, these are disobedient to your mercy, but through your mercy they may have mercy shown them.

32. For God sees them all as unfaithful, and in need of his mercy.

33. O how deep are the riches of God's wisdom and knowledge! How unfathomable are his judgments, and untraceable his ways.

34. Who can know the mind of the Lord, or who can give him counsel?

35. From whom did he first receive, and pay for what he obtained?

36. Of him and through him, and to him are all things. To him be glory for ever. Amen.

## 12

AND so brethren, I urge you that, after the example of a merciful God, you present your bodies as a living sacrifice, holy, and well-pleasing to God, for this is your reasonable service.

2. And that instead of conforming to the world, you transform yourselves by the renewing of your

minds, endeavouring to prove to God your willingness to please him in the keeping of his good and perfect will.

3. For I advise you all, through the enlightenment that the Holy Spirit has given me, not to be self-assertive beyond your responsibilities, but that you each one be thoughtful of the other, and act faithfully, but only as God directs.

4. For just as in one body we each have many members, all having different functions,

5. So, as one body in Christ, we are members with responsibilities to each other;

6. But as we have different gifts, determined by the Holy Spirit who directs us, if the gift be prophecy, let us faithfully prophesy as directed.

7. Or if the gift be service, let us serve as directed, and if it be teaching, let us teach as directed.

8. If we exhort, let us exhort as directed. If we impart, let us impart with simplicity. If we lead, let us be diligent. If we show mercy, let us do it cheerfully.

9. Let us love without pretence, abhorring evil and adhering to good,

10. Let us be kind and affectionate to one another, in brotherly love, preferring one another in honour.

11. Let us be diligent rather than slothful; fervent in spirit, and let us serve at the right time.

12. In hope let us rejoice. In tribulation let us endure. In prayer let us continue steadfastly.

13. In our relation to the saints, let us care for their needs, pursuing hospitality.

14. Bless those who persecute you. Do not curse them.

15. Rejoice with those who rejoice, and weep with the weeping ones.

16. Having sympathetic minds towards one another, being lowly

rather than boastful. Avoid conceit.

17. Do not pay back evil for evil. Be honest before all men.

18. If possible, live peaceably with all men.

19. Do not try to get revenge, but rather give place to wrath; for it is written, "Vengeance is mine, I will repay, saith the Lord."

20. If your enemy is hungry, feed him, if thirsty, give him a drink. In doing this you heap coals of fire on his head.

21. Do not let evil overcome you. Overcome it by doing good.

### 13

LET everyone submit to those in authority over him. For God is the only source of power, and those in authority receive their power from him.

2. Whoever resists such power, is resisting that which God has permitted to stand, and shall be dealt with according to that power's judgment.

3. For rulers do not oppose good works, but bad. If then you wish to be at peace with them, do good works, and they will praise you.

4. For he who rules you is God's agent for good. If you do that which is evil, beware, for God has given him power for a purpose, and may use him as his agent to punish you.

5. Therefore be subject to him, not only for the sake of peace, but also for the sake of conscience.

6. In harmony with this, pay your taxes, for such authorities are God's agents to continually care for this kind of thing.

7. Give them what is due to them, whether it be taxes, respect, or honour.

8. Do not owe anything to anyone, except to love him, for in loving

others we fulfil the law

9. Which says, "Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet." And if there are other commandments, they are briefly comprehended in this saying, "Thou shalt love thy neighbour as thyself."

10. Love, by avoiding that which harms one's neighbours, fulfils the law.

11. And at this time we should awaken to the realization that our salvation is nearer now than when we believed.

12. The night is passing, and the day draws near. We should cast off the works of darkness and put on the armour of light.

13. And we should walk now as in the day, not in revelling and drinking, not in chambering and wantonness, not in strife and envying; 14. Rather put on the Lord Jesus Christ, and make no provision to fulfil the desires of the flesh.

### 14

RECEIVE him who is unstable in the faith, but do not dispute over those things that are of doubtful importance.

2. For one believes that he may eat anything, while another unstable person eats only herbs.

3. Let not him that eats anything despise him who is particular, and let not the particular one condemn the other for what he does, for God has received him.

4. Who are you to judge the servant of another? The servant is responsible to his own master, not to you. Yes, God will uphold him, for he is able to establish him.

5. One man regards one day as being more important than another, while another man treats them all

alike. Each man must decide such things for himself.

6. He that honours one day above another, thereby serves God, and he who does not do so, also serves God. He who eats anything, believes he is doing God's will, and gives God thanks, and he who is more particular about his diet, also believes he is doing God's will and gives God thanks.

7. None of us live to ourselves, and none of us die to ourselves.

8. While we live we live for the Lord, and if we die, we rest in the Lord. Therefore whether we live or die we are the Lord's.

9. To purchase us as his, Christ died, and rose and lives again, that he might rule over both the dead and the living.

10. But why judge your brother? Why disregard his beliefs and actions? We will all stand individually before Christ's judgment seat.

11. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God."

12. So then each one of us will give an account of his actions to God.

13. Let us therefore not judge each other any more, but rather try to avoid saying or doing those things which might cause a brother to stumble or fall.

14. I know, and the Spirit of the Lord persuades me, that nothing is of itself unclean; but if a man regards it as unclean, to him it is unclean.

15. If a brother be upset over what you eat, treat him with kindly consideration. Eat so as not to offend him for whom Christ died.

16. Avoid being the cause of bad reports about that which to you may be good.

17. For the kingdom of God is not

primarily a place of eating and drinking, but a place of righteousness, and peace, and joy in the Holy Ghost.

18. For if we serve Christ in this way, our service will be acceptable to God and approved of men.

19. Let us therefore strive to keep the peace, and to do those things which will uplift each other.

20. Do not destroy God's work by trying to push your beliefs regarding food. All things are pure, but if anything appear to be offensive to a person, it is wrong for him to eat it.

21. We should neither eat flesh, nor drink wine, nor partake of anything if it offends a brother or causes him to stumble, or weakens his faith.

22. Do you have certain beliefs? Hold them as between yourself and God. You will be happy and uncondemned if you adhere to them.

23. For if you partake of that which is doubtful in your mind, you will be condemned because of your unfaithfulness, for to disobey your conscience is sin.

## 15

WE then, who are strong, ought to patiently bear with those who are weak, considering them rather than ourselves.

2. Let each of us please his neighbour, doing him good, and building him up.

3. For the Christ, our example, pleased not himself, but bore reproaches, for it is written, "The reproaches of them that reproached you fell on me."

4. For whatever was written before for our instruction, was written that we might, through encouragement and endurance, build up our hope.

5. Now the God of endurance and

encouragement give you the same thoughtfulness for others that Christ Jesus had.

6. That all together in harmony you may glorify God the Father of our Lord Jesus Christ.

7. Therefore, receive each other as Christ received us, that God may be glorified.

8. Now I say that Jesus Christ became a servant of circumcision for the truth of God, to confirm the promises made to the fathers;

9. That the Gentiles might glorify God for his mercy; for it has been written, "Because of this I will confess you among the Gentiles, and praise your name with singing."

10. And again, "Rejoice you Gentiles, with his people."

11. And again, "Praise the Lord all the Gentiles, and praise him all the peoples."

12. And again, Isaiah says, "There shall come a root out of Jesse, and he shall arise to rule the Gentiles; in him the Gentiles shall hope."

13. Now may the God of hope fill you with all joy and peace in your faithfulness, that you may abound in hope and in the power of the Holy Spirit.

14. But I am myself, persuaded concerning you my brethren that you yourselves also are full of goodness, being filled with all knowledge, and able also to admonish one another,

15. However, I have taken the liberty of writing to you brethren, in brief only, reminding you of these things because of the grace which God has given me,

16. That I should be a minister of Jesus Christ to the Gentiles, delivering in sacred service, the glad tidings of God, that they might become an acceptable offering, sanctified by the Holy Spirit.

17. It is this that gives me satisfac-

tion in knowing that I am serving Christ in doing the work of God.

18. For I will not dare to speak of anything other than what Christ directs me to speak, instructing the Gentiles in obedience in word and in deed,

19. By signs and wonders wrought in the power of the Spirit of God. For this purpose I travelled from Jerusalem in a circuit to Illyricum, that I might fully preach the glad tidings of Christ.

20. Being ambitious to announce the glad tidings amongst those who knew not Christ, for I did not want to build on another man's foundation.

21. But, as it has been written, "To whom it was not announced concerning him they shall see, and those that have not heard, shall understand."

22. In doing this I have been hindered repeatedly from coming to you.

23. But now, having worked these parts, and having had, for many years, a longing to come to you,

24. When I get the opportunity to go to Spain, I will call on you, hoping that after a mutually beneficial visit, you will send me on my way thither;

25. But first I must go to Jerusalem on a service for the saints.

26. For the people of Macedonia and Achaia were pleased to make a contribution for those of the saints at Jerusalem who are poor.

27. They were happy to do this, feeling that they were debtors to them, for if the Gentiles can share their spiritual blessings, they should also share their physical necessities.

28. When therefore, I have attended to this I will set out for Spain, calling on you en route.

29. And I know that I will bring

you the full blessing of the glad tidings of Christ.

30. But I exhort you brethren, by our Lord Jesus Christ, and by the love of the Spirit, to pray earnestly with me to God.

31. That I may be delivered from those in Judea who are disobedient, and that my service in Jerusalem might be acceptable to the saints,

32. That I might come to you joyfully by the will of God, and with you enjoy spiritual refreshment.

33. May the God of peace be with you all. Amen.

### 16

I COMMEND unto you Phoebe our sister, which is a servant of the church which is at Cenchrea;

2. That you receive her as saint receives saint, in the Lord, and that you assist her in anything that she needs; for she has supplied the needs of many, including my own.

3. Greet Priscilla and Aquilla, my helpers in Christ Jesus,

4. Who have risked their lives for me, for which both I and the churches of the Gentiles are grateful.

5. Likewise greet the church that assembles in their house. Salute my friend Epænetus, one of the first won for Christ from Achaia.

6. Greet Mary who did much for us.

7. Salute Andronicus and Junias, kinsmen of mine, and fellow prisoners, who are prominent among the apostles, and were also won for Christ before I was.

8. Greet Ampliatus my friend in the Lord.

9. Salute Urban our helper in Christ, and my friend Stachys.

10. Salute Apelles, a Christian friend. Salute them which are of the house of Aristobulus.

11. Salute Herodion my kinsman,

Greet them of the house of Narcissus which are in the Lord.

12. Salute Tryphena and Tryphosa, who work for the Lord. Salute the beloved Persis, who has done so much in the Lord's work.

13. Salute Rufus a chosen worker for the Lord, and his mother who also was a mother to me.

14. Salute Asyncritus, Phlegnon, Hermes, Patrobas, Hermas, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute each other with a holy kiss. The churches of Christ salute you.

17. Now I implore you brethren, mark any who cause divisions and offences by introducing doctrine inconsistent with the doctrine you have learnt, and avoid them.

18. For such do not serve the Lord Jesus Christ, but rather their own interests, and by pleasing words and praise, deceive those who are innocent of heart.

19. Many have come to hear of your obedience, and I am glad to hear this of you, still I am anxious that you accept only that which is good, and shun that which is evil.

20. That the God of peace might enable you to bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen salute you.

22. I Tertius, who wrote this epistle, salute you in the Lord.

23. Gaius mine host, and the whole church salute you. Erastus the chamberlain of the city salutes you, and Quartus a brother.

24. The grace of our Lord Jesus Christ be with you all. Amen.



25. Now to him who has power to establish you, according to the gospel and the preaching of Jesus Christ, and according to the revelation of the mystery which has been kept secret since the beginning of the world,

26. But is now made manifest by

the gospel and the scriptures and the prophets, and according to the commandment of the everlasting God, made known to all nations for the obedience of faithfulness.

27. To God only wise, be glory through Jesus Christ for ever. Amen.

## The First Letter of Paul the Apostle to the CORINTHIANS

### 1

Paul, an apostle called of Jesus Christ and by the will of God; and your brother Sosthenes,

2. To God's people at Corinth who have been sanctified in Christ Jesus, and called saints, in common with others of every place who call upon the name of our Lord Jesus Christ; for he is both theirs and ours.

3. Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

4. I repeatedly thank God, on your behalf, for the grace which he has given you in Christ Jesus,

5. Enriching you in everything - in all discourses and all knowledge -

6. And thus confirming in you the testimony of Christ,

7. That you come behind in no gift, as you await the revelation of our Lord Jesus Christ;

8. For he can hold you to the end, and judge you blameless in the day of the Lord,

9. For the God who called you into the fellowship of his Son is him-

self faithful.

10. Now I urge you brethren, in the name of our Lord Jesus Christ, that you try to avoid divisions, seeking as you study together, to be of one mind and of one judgment.

11. For it was reported to me, from the house of Chloe, that there are strivings among you;

12. In that you each claim to be either of Paul, or of Apollos, or of Peter, or of Christ.

13. Has the Christ been divided? Was Paul crucified for you, or were you baptized into the name of Paul?

14. I thank God that I baptized none of you except Crispus and Gaius.

15. Lest any should say that I baptized in my own name.

16. I baptized also the household of Stephanas. I know not of any others that I baptized.

17. For Christ did not send me to baptize, but to preach the gospel; and in simple language lest I fail

to uplift the cross of Christ.

18. For the cross is foolishness to the perishing, but to us who are being saved it is the power of God.

19. For it has been written, "I will destroy the wisdom of the wise, and will set aside the understanding of those who understand."

20. Where is the wise? Where is the scribe? Where is the disputer of this day? Did not God make foolish the wisdom of the world?

21. For since God's wisdom was so contorted by the wisdom of the world that they knew God not, God was pleased, by the foolishness of preaching, to bring salvation to those who obey.

22. For the Jews ask for a sign, and the Greeks seek wisdom,

23. But we preach Christ crucified; to the Jews it is indeed a stumbling block of offence, and to the Greeks it is foolishness,

24. But to the called, whether Jews or Greeks, it is Christ, the power of God and the wisdom of God.

25. Because God's foolishness is wiser than man's wisdom, and his weakness is stronger than man's strength.

26. For if you observe the called, brethren, you see that there are not many wise as the world regards wisdom; not many men of power, not many from the upper classes,

27. But God has chosen the things that are foolish to the world, to shame the wise, and that which is weak to worldly minds, to shame the strong.

28. He has chosen the lowly and despised, and the things that are not, that he might bring to nought the things that are.

29. So that none might boast before him,

30. But you are of him in Christ Jesus, who is made to us wisdom from God, and righteousness, and

sanctification and redemption;

31. So that, as it has been written, "He that glorieth, let him glory in the Lord."

## 2

WHEN I went to you, brethren, I did not go because I was a wise or profound speaker, announcing the testimony of God.

2. For I decided to know nothing among you but Jesus Christ who was crucified,

3. And I presented him in weakness and in fear and with much trembling.

4. My words and my preaching were not characterized by human wisdom, but revealed the power of the Spirit.

5. That you might not be influenced by the wisdom of men, but by the power of God.

6. But the wisdom which we present to those who want to be perfect, is not the wisdom of this world, nor of the rulers of this world who are coming to nought.

7. The wisdom of God, which we speak, is a mystery which has been hidden, though predetermined by God for our glory.

8. None of the rulers of this world have known it, for if they had, they would never have crucified the Lord of glory.

9. But, as it has been written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love him."

10. But God has revealed these things to us by his Spirit, for the Spirit searches all things, even the hidden things of God.

11. For who among men knows the things of man better than the spirit of man which is in him? So also the things of God are known only to the Spirit of God.

12. But we do not receive the spirit of the world, but the Spirit of God, that we might know the things that God has granted us to know.

13. These things we speak, not in our own words of wisdom, but as directed by the Holy Spirit who communicates in his own way,

14. The worldly man does not receive the things of the Spirit of God, for to him they are foolishness, and he cannot understand them, because he is not spiritually inclined.

15. But the spiritually inclined person discerns these things, though he be not understood by others.

16. For who knew the mind of the Lord, to give him instruction? But to us is given the mind of Christ.

### 3

AND I, brethren, was unable to speak to you as to the spiritually mature, but rather as to the carnally minded - babes in Christ.

2. I gave you milk rather than meat, because you were not then, nor indeed are you yet, able to take anything stronger.

3. You are still carnally minded; for while divisions and strife exist among you, are you not walking according to the flesh?

4. For while one says, "I am of Paul" and another, "I am of Apollos," is not this carnal?

5. Who are Paul and Apollos but servants used by the Lord to teach?

6. I planted, Apollos watered, but God gave growth.

7. The planter is nothing, nor he that waters, but God who gives growth is everything.

8. The planter and the waterer are alike. Each shall be rewarded according to his work.

9. For we are labourers together with God. You are God's husbandry, and God's building.

10. As an architect, enlightened by the grace of God, I have laid the foundation, that others may build thereon. But each must be careful how he builds;

11. For other foundation can no man lay than that is laid, which is Jesus the Christ.

12. Now if anyone builds upon this foundation gold, silver, precious stones, wood, grass or straw,

13. The quality of his work will be revealed for the day of the Lord will test it by fire, proving its worth.

14. If the work of any abides, he will be rewarded.

15. If it be consumed, his will be the loss, though he himself may be tested by fire and saved.

16. Know you not that you are God's temple, and that the Spirit of God dwells in you?

17. If anyone corrupts the temple of God, God shall bring him to corruption, for God's temple is holy, which temple you are.

18. Let no man deceive himself. If any among you consider himself worldly wise, let him regard himself as foolish, that he may gain heavenly wisdom.

19. For the wisdom of this world is foolishness with God; for it is written, "He takes the wise in their own craftiness."

20. And also, "The Lord knows that the reasoning of the wise is vain."

21. Therefore let no one glory in men; for all things are yours,

22. Whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come - all are yours,

23. And you are Christ's, and Christ is God's.

### 4

SO let us reckon ourselves to be

servants of Christ, and stewards of the mysteries of God.

2. To others, it is required of us as stewards, that we should be found faithful.

3. To me it matters little how I am judged by you or by the standards of any man.

4. For I am not conscious of having been unfaithful, but it is not this which justifies me, for he who judges me is the Lord.

5. And not before the time will judgment be made, when the Lord will come, bringing to light the hidden things of darkness, and revealing the counsels of the heart. Then a correct appraisal shall be made of each by God.

6. Now these things that I have heard of you brethren, I have kept to myself and Apollos, that you might learn from our example, but not above what has been written, not to be puffed up one against another,

7. For who regards you as being different from others? And what do you have that has not been given you? Now if it has been given you, why should you glory as though it were not possible to receive such a gift?

8. Already you appear to be filled and rich, reigning as kings without us. We only wish you were indeed reigning, that we might also reign with you.

9. For I think that God has sent forth us, the apostles, last - appointed to death - to be a spectacle to the world, both to angels and to men.

10. We are fools for Christ, but you are prudent in Christ; we are weak, but you are strong; you are glorious, but we are without honour.

11. Even to this present hour we both hunger and thirst; we are naked and are buffeted, and wander

about without a home.

12. We labour, working with our hands. When railed upon, we bless. When persecuted we endure.

13. When spoken to evilly, we beg for consideration. We have been regarded as the refuse, or the discarded rubbish of the world until now.

14. I do not write these things to shame you, but as my beloved children I advise you.

15. For though you may have ten thousand teachers in Christ, you may have but few fathers; for in Christ Jesus, through the gospel, I regard you as my sons.

16. I urge you therefore, to follow my example,

17. To help you in this, I sent Timothy my beloved and faithful child in the Lord, that he might remind you of my ways in Christ, which I teach everywhere in every assembly.

18. Some have complained because I have not come to you.

19. But I shall come soon if the Lord wills it, that their words of complaint may be lost in the power of love.

20. For the kingdom of God is not found in words alone, but in the power of loving deeds.

21. What would you? That I come with a chastening rod, or in love and the spirit of meekness?

## 5

IT is reported commonly that fornication is found among you, and of a kind which should not even be named among the Gentiles - that one should have his father's wife.

2. And you are tolerant of this, instead of mourning, that he who is guilty should be taken out of your midst.

3. I, though absent in body, am with you in spirit, and have already

judged, as though present with you, the person concerned.

4. Being gathered together in the name of our Lord Jesus Christ, and as though I were present, and with the power of our Lord Jesus Christ, 5. You should regard such a one as delivered to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6. It is no good trying to lift up your face. Do you not know that a little leaven leavens the whole lump?

7. Purge out therefore the old leaven, that you be a new unleavened lump. For this purpose Christ our passover was sacrificed for us.

8. So that we should celebrate his death, not with old leaven - not with malice and wickedness - but with the unleavened bread of sincerity and truth.

9. I advised you in my letter, not to associate with fornicators;

10. And not altogether with fornicators of this world, or with the covetous, or extortioners, or idolators, because this takes you out into the world.

11. But I advised you not to associate with any brother designated as a fornicator, as covetous, as an idolator, as a railer, as a drunkard, or as an extortioner - that with such you do not even eat.

12. What right have I to judge those who are outside? You however, judge those who are within.

13. God judges those who are outside, but you must yourselves put out the wicked person from among you.

## 6

DARE any of you, having a matter against another, go to law before the unrighteous, rather than before the saints?

2. Do you not know that the saints will judge the world? And if you are to judge the world, are you unworthy to judge the smallest matters?

3. Do you not know that we shall judge angels? How much more then the things of this life?

4. If then you have judgment of the things of this life, would you set up those who are esteemed least in the assembly to judge?

5. I speak to your shame. Is there not one wise person among you, not even one, who is able to decide between brother and brother?

6. That you go to law, brother with brother, and this before unbelievers?

7. There is already indeed a default among you, that you have law suits among yourselves. Why not rather suffer wrong? Why not rather be defrauded?

8. But you do wrong, and defraud, and these things to your own brother.

9. Know you not that those who are unjust shall not inherit the kingdom of God? Do not be misled. Neither fornicators, nor idolators, nor adulterers, nor abusers of themselves, whether women or men,

10. Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God.

11. And some of you were thus classified, but you were washed, you were sanctified, you were justified, in the name of the Lord Jesus, and by the Spirit of God.

12. To me all things that are lawful are not necessarily profitable. Though they be lawful yet will I not be brought under their power. 13. Food is for the body, and the body is for food, but over-indulgence God will bring to nought.

The body is not for fornication, but for the Lord, and the Lord gave himself for the body.

14. And God who raised up the Lord, will also raise us up by his power.

15. Know you not that your bodies are members of Christ? Having given them to Christ shall you make them members of a harlot? May this not be.

16. Know you not that he who is joined to a harlot is one with the harlot, for he says, "They two shall be one flesh."

17. But he that is joined to the Lord is united in spirit.

18. Flee fornication. Many sins which a man may practise, are without the body, but he who commits fornication, sins against his own body.

19. Know you not that your body is the temple of the Holy Spirit, which is given you of God, and you are not your own?

20. You were bought with a price. Glorify God indeed in your body, and in your spirit which are God's.

### 7

NOW concerning those things of which you wrote to me; it is good for a man not to touch a woman,

2. But to avoid fornication, let each man have his own wife, and each woman have her own husband.

3. Let the husband render due benevolence to the wife, and likewise the wife to the husband.

4. The wife has not authority over her own body, but the husband; and likewise also the husband has not authority over his body, but the wife.

5. Do not defraud one another, except by consent, for a time of devotion to fasting and prayer, and then come together again, that Sa-

tan may not tempt you because of your incontinence.

6. Now this I say by permission, and not by way of command.

7. I wish that all men were even as myself, but each has his own gift from God, one for this and one for that.

8. But I say to the unmarried and to widows; it is good for them that they remain even as I;

9. But if they have not self control, let them marry, for it is better to marry than to burn.

10. But to the married I say, yet not I, but the Lord, Let not the wife be separated from the husband;

11. But if she be separated, let her remain unmarried, or be reconciled to her husband. The husband should not leave her.

12. But to the rest I say - not the Lord - if any brother has an unbelieving wife, and she consents to live with him, let him not leave her.

13. And if a woman has an unbelieving husband who consents to live with her, let her not leave him.

14. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband; thus the children are holy, but otherwise are unclean.

15. But if the unbeliever separates himself, let him do so. In such a case the brother or sister is not under bondage, for God has called us in peace.

16. How do you know, O wife, but you may save your husband; or how do you know O husband, but you may save your wife?

17. Only as God has apportioned to each, and as the Lord has called, so let him walk. This is my advice to all assemblies.

18. If any was called, being circumcised, let him not be as uncircumcised; and if any was called being uncircumcised, let him not be cir-

circumcised.

19. Circumcision is nothing, nor is uncircumcision anything. It is the keeping of God's commandments which matters.

20. Let each one abide in the calling in which he was called.

21. Were you called as a bondman? This should cause no anxiety, but if you are able to get your freedom, take it.

22. For if a bondman is called in the Lord, in the Lord he is freed; similarly if a free man is called, he becomes a bondman of Christ.

23. With a price you were bought. Do not let yourselves become bondmen to men.

24. Let each of you brethren abide with God in the calling in which you were called.

25. Concerning virgins I have no commandment of the Lord, but I give judgment as one who has received mercy from the Lord that to him I should be faithful.

26. I think that it is good under the present circumstances, for a man to remain unmarried;

27. If you have been bound to a wife, seek not to be loosed. If you have been loosed, seek not a re-union.

28. But if you have married, you have not sinned thereby. And if a virgin has married, she has not sinned thereby; but she will have tribulation in the flesh. I would spare you.

29. But this I say brethren, the times are so hard that even those who have wives may wish to be as those who do not,

30. And those who weep, as those who do not weep, and those who rejoice as they who rejoice not, and those who buy, as they who possess not.

31. And those using the world, as they who regard it not as their

own, for the fashion of this world will pass away.

32. But I wish you to be free from care. He that is unmarried cares for the things of the Lord, how he can please the Lord;

33. But he that is married cares for the things of the world, how he can please his wife.

34. The wife and the virgin are divided. The virgin cares for the things of the Lord, that she may be holy both in body and in spirit, but she that is married cares for the things of the world, how she shall please her husband.

35. But these things I say for your profit, not to spread a noose before you, but to help you that you may wait on the Lord without distraction.

36. But if any man thinks his behaviour towards his virgin is unseemly, and he is beyond his prime and desires to marry, let him do so. He does not sin.

37. But he who stands firmly in heart, without urge to marry, and having control of his will has decided to remain single, he does well.

38. So he that marries does well, but he that does not marry does better.

39. A wife is bound by law as long as her husband lives, but if her husband has fallen asleep, she is freed again, and may marry whom she will, only in the Lord.

40. But she is happier, according to my judgment - and I think I have God's spirit - if she remains a widow.

## 8

NOW regarding things sacrificed to idols, we know, (yes we all know something. Knowledge puffs us up with conceit, whereas love builds us up in character.

2. He who thinks he has knowledge

may not know that which is most essential,

3. But he who loves God knows God, and has his character.)

4. Regarding the eating of things that have been sacrificed to idols, we know that an idol is nothing in the world, and that there is no god but God.

5. Even if there are those that are called gods, whether in heaven or on earth - many gods and many lords -

6. To us there is but one God and Father, of whom are all things, and we are of him, and there is one Lord Jesus Christ by whom are all things, and we are by him.

7. But not all have this knowledge. Some let idols influence their consciences, and if they eat that which has been offered to idols, their weak conscience is defiled.

8. But food does not commend us to God. Eating certain things gives no advantage, nor do we come short if we refrain from certain things.

9. But you must be careful lest your action cause a weak person to stumble.

10. For should anyone see you, whom he regards as having knowledge, reclining as though eating in an idol temple, he might thereby be encouraged to eat things sacrificed to idols, though it be contrary to the dictates of his weak conscience.

11. And thus, guided by your knowledge, a weak brother for whom Christ died, may perish.

12. And by wounding the weak conscience of a brother, you might sin against Christ.

13. It would be better therefore, not to eat flesh at all for ever, if by your doing so a brother might be led to offend.

## 9

AM I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? And are you not the fruits of my work in the Lord?

2. I may not be an apostle to some, but to you I am, for you, being in the Lord, are the proof of my apostleship.

3. My explanation to those who question me is:-

4. Have we not authority to eat and drink?

5. Have we not authority to take out a sister or a wife, as do also the other apostles and brethren of the Lord, and Peter?

6. And we, Barnabas and I, do we not have authority to cease working?

7. Who as a soldier serves at his own expense at any time? Who plants a vineyard and does not eat of the fruit of it, or who shepherds a flock, and does not partake of the milk of the flock?

8. Do I speak these things as a man, or does not the law also say these things?

9. For it is written in the law of Moses, Thou shalt not muzzle the ox that treads out the corn. Does God care for the oxen?

10. Or does he intend this to apply to us? It was written because of us, that the one who ploughs may plough in hope, and he that treads out the corn may do so in hope.

11. If we have sown spiritual things to you, is it unreasonable if we reap some physical benefit?

12. If others of authority over you receive benefit from you, should not rather we? But we have not exercised such authority, preferring to endure, that we hinder not the giving of the gospel of Christ.

13. Know you not that those who serve in the temple eat of the temple; and those attending at the



altar, partake of the things of the altar?

14. So the Lord designed that those who preach the gospel should live of the gospel.

15. But I have not done this. Now I do not write this that thus it should be with me, for it were better for me to die than that anyone should make void the work in which I glory.

16. I have nothing to glory of in my preaching, for this is a task which is laid upon me. Woe it is to me if I preach not the gospel.

17. And if, of my own will, I do this, I have my reward; but if, not of my will but his, God entrusts me with this responsibility,

18. What then is my reward? It lies in preaching the gospel of Christ without payment, and without any authority of my own in my presentation of the gospel.

19. And being without obligation to any, to all I made myself a bond-servant, that I might win the more.

20. I became a Jew to the Jews, that I might gain some of the Jews; and to those who are under law, as under law, that I might gain some of those who are under law.

21. To those without law I became as one without law, (not being without the law of God as revealed in Christ) that I might gain some of those without law.

22. I became as weak to the weak, and to those who are under law. To all these I became all things, that by all means I might gain some.

23. This I do for the gospel, that I might be your fellow-partaker with it.

24. Know you not that those who run in a race, all run, but only one receives the prize? Thus run that you might win.

25. But everyone that strives controls himself in all things. They

do it for a corruptible crown, but we, for an incorruptible crown.

26. I therefore so run, not as uncertainly; and I fight, not as though I am beating the air,

27. But I rigidly control my body, making it obedient to my will, lest that after preaching to others, I myself might be rejected.

## 10

NOW I wish you not to be ignorant brethren, of the fact that our fathers were all under the cloud, and all passed through the sea,

2. And were all baptized to Moses in the cloud and in the sea,

3. And all ate the same spiritual meat,

4. And all drank the same spiritual drink; for they drank of the spiritual Rock which followed them, and that Rock was Christ.

5. Yet God was not pleased with most of them, for they perished in the desert.

6. But these things became types for us, that we should not desire evil things as they did,

7. Neither be idolators as some of them were, for it is written "The people sat down to eat and drink, and rose up to play."

8. Neither should we commit fornication as some of them did, twentythree thousand of them falling in one day.

9. Neither should we tempt the Christ as some of them did, and perished by serpents.

10. Neither let us murmur as some of them did, and perished by the destroyer.

11. Now these things that happened to them were types, and were written for our admonition on whom the ends of the world are come.

12. So may he who thinks he stands, be careful lest he fall.

13. No temptation has come to you which others have not faced, and God is faithful in that he will not allow you to be tempted beyond your power to resist, but will provide that you will be able to bear it.

14. Wherefore my beloved, flee from idolatry.

15. As intelligent people, judge what I say.

16. The cup of blessing which we celebrate, is it not the fellowship of the blood of Christ? And the bread which we break, is it not the fellowship of the body of Christ?

17. Because of one loaf, we, though many, are of one body; for we all partake of one loaf.

18. Look at Israel according to the flesh. Were not those who ate of the sacrifices, fellow partakers with the altar?

19. What can I say then? Is an idol anything?

20. It is that which is sacrificed by Gentiles to demons rather than to God. I do not wish you to be fellow-partakers with demons.

21. You cannot drink the Lord's cup and the cup of demons too; you cannot eat of the Lord's table and also of the table of demons.

22. Or do we provoke the jealousy of the Lord? Are we stronger than he?

23. All things that are lawful to me are not necessarily profitable; they might be lawful, but not constructive in character building.

24. Let no one seek his own interests, but each one the interests of the other.

25. Eat those things which are sold in the market, enquiring of nothing for conscience' sake.

26. For the earth is the Lord's and the fulness thereof.

27. But if an unbeliever invites you, and you wish to go, eat what

is set before you without asking questions, for the sake of conscience.

28. But if anyone explains saying, "This has been offered to idols," do not eat it, because of him who explained, and conscience, for the earth is the Lord's and the fulness thereof.

29. The conscience may not be yours, but that of the other person, but why? Is my freedom judged by the conscience of another?

30. If I partake of that for which I have given thanks, why should I be evil spoken of for this?

31. Whether therefore, you eat or drink, or whatsoever you do, do all things to God's glory.

32. Live without offence to Jews or Greeks or the church of God.

33. As I also endeavour to please in all things, not considering my own benefit, but that the many might be saved.

## 11

PLEASE follow my example as I also follow Christ's.

2. I must commend you brethren, for remembering and observing the ordinances as I taught you.

3. But I would like you to know that Christ is the head of every man. The man is the head of the woman, and God is the head of Christ.

4. Every man who prays or prophesies, having his head covered, puts his head to shame;

5. But every woman who prays or prophesies, having her head uncovered, puts her head to shame. It is as though she had been shaven.

6. For if a woman's head be not covered, let her also be shorn, but if it is a shame for her to be shorn, let her be covered.

7. For man, being made in the image and glory of God, should not

cover his head, but woman is the glory of man.

8. For man is not of woman, but woman is of man.

9. Man was not created for woman, but woman for man.

10. Because of this a woman, by covering her head, indicates that she is a messenger under authority, as are the angels.

11. However neither man nor woman is independent of the other in the Lord.

12. For as woman was made for man, so also the man is born of a woman. All things are of God.

13. Judge for yourselves. Is it becoming for a woman, with her head uncovered, to pray to God?

14. Does not nature itself teach you that if a man has long hair, it is a dishonour to him?

15. But if a woman has long hair, it is a glory to her, for it is given her instead of a covering.

16. However, if anyone disputes this, we have no set custom, neither have the assemblies of God.

17. But I have an accusation to make for which I cannot praise you. It would appear that you come together for the worse, rather than for the better.

18. I hear that when you come together, there are divisions among you, and I am inclined to believe this.

19. There must be sects among you, and efforts made to show which sect is approved.

20. Your coming together, therefore, is not to eat of the Lord's supper,

21. For each has eaten his own supper first, and one is hungry, and another has well drunken.

22. Have you not houses for eating and drinking? Or do you despise the assembly of God, putting to shame those who have not? What

should I say to you? Should I praise you in this? No, I do not praise you.

23. For I have received instruction from the Lord which I also delivered to you, how that the Lord Jesus, in the night in which he was betrayed, took bread,

24. And when he had given thanks, he broke it, and said, "Take eat, this is my body which was broken for you. This do in remembrance of me."

25. In like manner also he took the cup, when he had supped, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

26. For as often as you eat this bread and drink this cup you recall the Lord's death until he comes.

27. So that whoever eats this bread and drinks this cup unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man prove himself, and then eat of the bread, and drink of the cup.

29. For he that eats and drinks unworthily, eats and drinks his own condemnation, failing to accept Christ's sacrifice.

30. Because of this many are weak and infirm among you, and many sleep.

31. If we discipline ourselves we will not be condemned;

32. For the Lord will judge us, and discipline us, that we might avoid being condemned with the world.

33. So that when, coming together, brethren, to eat, wait one on the other.

34. If any be hungry, let him eat at home, that there be no judgment when you come together. Other things I will set in order when I come.

## 12

NOW concerning the gifts of the Spirit brethren, I do not want you to be ignorant.

2. You know that you were Gentiles, and led away in your high regard for dumb and lifeless idols.

3. Therefore I want you to know that no one in whom is the Spirit of God, speaks of Jesus as accursed, and no one can call Jesus Lord, except in the Holy Spirit.

4. There are many different kinds of gifts, but all from the same Spirit.

5. And there are many kinds of services to perform, all for the same Lord,

6. And a variety of operations to be done, but the same Lord God controls them all.

7. But to each of us is given a manifestation of the Spirit, for some profitable purpose.

8. To one the Spirit gives a word of wisdom, and to another a word of knowledge - both by the same Spirit.

9. To a different one is given faithfulness by the same Spirit, and to another, gifts of healing by the same Spirit.

10. To another is given power to perform certain works, and to another prophecy, to another the ability to discern between spirits, and to another the ability to speak in different languages, and to another the ability to interpret languages.

11. All these gifts are given by one and the same Spirit who apportions to each man as he sees fit.

12. Even as the body is one, and has many members, and all of them together make a perfect body, so also is Christ.

13. For by one Spirit we were all baptized into one body, whether we be Jews or Greeks, bondmen or

freemen; and were all made to drink into one Spirit.

14. For the body does not consist of one member, but of many members.

15. If the foot were to say, "Because I am not the hand I am not of the body," would he thus be not of the body?

16. And if the ear should say, "Because I am not an eye, I am not of the body," would this make him not of the body?

17. If the whole body were an eye, where would the hearing be? If the whole body were the hearing, where would the smelling be?

18. But God has placed the various members in the body, as he has designed.

19. But if all members were one in function, how would the body fare?

20. There are many members, but one body,

21. And the eye cannot say to the hand, "I have no need of you." Or again the head to the feet, "I have no need of you."

22. But rather, those members which seem weaker, are found to be necessary;

23. And those which appear less honourable, to be deserving of abundant honour. Our uncomely parts seem to have more abundant comeliness,

24. While our comely parts we do not seem to need. But God designed the body, giving abundant honour to that which appeared deficient;

25. So that there would be no division in the body, and the members might have the same concern for one another.

26. If one suffers, all suffer with it. If one be glorified, all rejoice with it.

27. Now you are the body of

Christ, and members in particular.

28. And God has set certain members in the church - firstly apostles, secondly prophets, thirdly teachers; then works of power; then gifts of healing, helps, governments, languages,

29. Are all apostles? Are all prophets? Are all teachers? Do all perform works of power?

30. Do all have gifts of healing? Do all speak other languages? Do all interpret?

31. Desire earnestly the best of these gifts, but I will show you a way that is better.

### 13

THOUGH I speak with the tongues of men and of angels, but have not love, I am but sounding brass, or a clanging cymbal.

2. And if I have the gift of prophecy, and know all mysteries and all knowledge, and if I have all faithfulness, so as to remove mountains, but have not love, I am nothing.

3. And if I give away all I possess to feed the needy, and if I deliver up my body to be burned, but have not love, it is of no profit to me.

4. Love is patient and kind; love is not envious; love is not conceited, it does not exalt itself;

5. Does not act in an unseemly manner; is not selfish, is not easily provoked, thinks no evil.

6. Does not rejoice in transgression, but rejoices in the truth;

7. Covers all things, believes all things, hopes all things, endures all things.

8. Love never fails. Prophecies may pass away; tongues may cease, knowledge may be dispensed with.

9. For we only partly know, and in part only we prophesy,

10. But when that which is perfect

comes, then that which is in part shall expire.

11. When I was a child I spoke as a child, I thought as a child, and reasoned as a child; but when I became a man I put away my childish thoughts.

12. For now we see through an obscure glass, but then we shall see face to face; now I know in part only, but then I shall know as God now knows me.

13. And now abide faithfulness, hope, and love; these three things, but the greatest of these is love.

### 14

PURSUE love, and earnestly desire spiritual gifts, especially that you may prophesy.

2. For he that speaks a different language, speaks not to men but to God, for none understand him. In spirit he speaks mysteries.

3. But he that prophesies speaks words to men that build up, and encourage, and console.

4. He that speaks another language may build himself up, but he that prophesies builds up the church.

5. Now I would like you all to speak other languages, but rather that you prophesy, for he that prophesies is greater than he who speaks another language, unless he interprets, that the church may be built up.

6. And now brethren, if I come to you speaking another language, what good will it do you unless I present a new revelation, or knowledge, or prophecy, or teaching?

7. Even lifeless things which give sounds, whether a pipe or a harp, if there be no distinction made between the sounds, how shall it be known what is being piped or harped?

8. And also, if a trumpet give an uncertain sound, who will prepare

for war?

9. So also, with your language, if you cannot give an intelligible speech, how can what you say be known? You will be speaking into the air.

10. There are so many kinds of sounds in the world, all having a distinguishing characteristic.

11. If I do not recognize the sound spoken, I will be as a foreigner to him that speaks, and he to me.

12. And you also, since you desire spiritual gifts for the building up of the church, seek that which is useful.

13. Therefore let him who speaks a different language, pray for the ability to interpret.

14. For if I pray in a strange language, my heart may speak but my mind does not understand.

15. What then? I must pray not only with the spirit, but also with the understanding. I must praise not only with the spirit, but also with the understanding.

16. If you bless only with the spirit, how can those who hear say Amen, when you give thanks, if they do not understand what you say?

17. In giving thanks you do well, but you do not help the other person.

18. I am thankful to God that I speak more languages than any of you.

19. But in the assembly I would rather speak five words that could be understood, and that could instruct, than ten thousand words in a strange language.

20. Brethren, do not be childish in your minds, only in malice be as babes, but in your minds be as fully grown men.

21. It has been written in the law, "Though in other tongues and by other lips I will speak to this peo-

ple, even then they will not hear me saith the Lord."

22. So languages are for a sign, not to those that believe, but to unbelievers, whereas prophecy is not for unbelievers, but for believers.

23. If therefore the church should assemble in one place and all should speak in strange languages, if strangers or unbelievers should come in, would not they declare them all mad?

24. But if all should prophesy, and a stranger or unbeliever should come in, he would be convinced by all, and all would appeal to him.

25. For the secrets of his heart would be revealed to him, and, falling upon his face, he would worship God, declaring that God is with his people.

26. What is it then brethren? When you come together, let each have a psalm, or a lesson to teach, or a language, or a revelation, or an interpretation. All should be designed to build up the church.

27. If some speak different languages, allow only two or at most three to speak. Let them speak in succession, and through an interpreter.

28. And if no interpreter can be found, let them be silent in the church. They can speak to themselves and to God.

29. If prophets be present, let two or three speak while all others listen.

30. But if to one a revelation is given, let the others, sitting by, remain silent.

31. It is possible for you one and all to prophesy, that all may learn, and all may be exhorted.

32. The spirits of prophets to other prophets are subjected,

33. For God is not a God of disorder, but of peace, in all the churches of the saints.

34. Let your women be silent in the church gatherings, for they are not permitted to speak, but to be in subjection, for the law states,

35. If they wish to learn anything, let them ask their husbands at home, for it is a shame for women to speak in the assembly.

36. Should the word of God go out from you, or should it merely come to you?

37. If anyone regards a prophet as spiritually gifted, let him recognize the words I write as commands from the Lord.

38. But if any prefers to be ignorant, let him remain ignorant.

39. So brethren, earnestly desire to prophesy, but do not forbid the use of different languages.

40. Let everything be done decently, and in an orderly manner.

## 15

TO you brethren, I hereby make known the good tidings which I taught you before, and which you received, and in which you now stand.

2. And by which also, if you hold fast this hope, you will be saved, but if you fail your belief will have been in vain.

3. For what I first delivered to you, and which I received of God was that, according to scripture, Christ died for our sins,

4. Was buried, and rose again the third day,

5. And that he appeared to Peter, then to the twelve.

6. Then he appeared to more than five hundred brethren at once, of whom the greater part are still alive, but some are asleep.

7. Then he appeared to James; then to all the apostles;

8. And last of all, as to one prematurely born, he appeared to me.

9. For I am the least of the apostles,

and not really fit to be called an apostle, because I persecuted the church of God.

10. But by God's grace I am what I am, and his grace towards me has not been without results, but has enabled me to labour more abundantly than they all. It was not my doing, but that of the grace of God that was with me.

11. Whether therefore it was I or they, who knows? Together we preach, and as a result you have believed.

12. Now if Christ be preached, that he rose from the dead, how is it that some of you say there is no resurrection?

13. For if there is no resurrection, Christ is not raised;

14. And if Christ be not raised, our preaching is in vain, and so is your faithfulness.

15. And we are found to be false witnesses of God, for we have testified of God that he raised up Christ, and this could not be if the dead rise not.

16. For if the dead rise not, Christ has not been raised.

17. And if Christ be not risen, your faithfulness is of no purpose, for you are still unforgiven.

18. And those who have fallen asleep in Christ have perished.

19. If in this life only we have hope in Christ, we are the most miserable of all men.

20. But Christ has risen, and has become the first fruits from among the dead.

21. For since by man came death, so also by man came resurrection from death.

22. For as in Adam all die, so also in Christ will all be restored again to life.

23. But each to his own rank. Christ is the first fruits, then those who are Christ's will be raised at

his coming.

24. The rest will be raised in the end, when he shall have given back to God the Father, and returned to him all rule and authority and power.

25. For it is suitable that he should reign until he shall have put all his enemies under his feet.

26. And the last of these enemies is death.

27. For Christ put all things in subjection under his feet. But when we say all things, it is apparent that we except him who gave him authority over all things.

28. But when all things have been put in subjection to him, then the Son himself will submit in subjection to him who gave him this authority that God may be all in all.

29. Then what shall they do who are baptized for the dead if the dead are not raised at all? Why should they be baptized for the dead?

30. Why should we also be in danger every hour?

31. I die daily by my glorying in Jesus Christ my Lord.

32. If, as men see it, I fought with beasts in Ephesus, and perished, what profit would there be in this if the dead be not raised? We may as well say, "Let us eat and drink, for tomorrow we die."

33. Be not deceived, bad companions corrupt good manners,

34. Wake up to deeds of righteousness. Do not sin. Some are ignorant of God's requirements. I say this to your shame.

35. But someone will ask, "How are the dead raised? And with what body will they arise?"

36. This is a foolish question. A seed that is sown must die before it springs to life.

37. And the body that you sow is not the body that shall be. It is but

a bare grain. It may be wheat or of something else.

38. But God will give to it a body as he wills, just as he gives to the various seeds their particular bodies.

39. All flesh is not the same. There is a flesh of men and a flesh of beasts; and another of fishes, and another of birds.

40. Then again there are heavenly bodies and earthly bodies, but the heavenly glory is different from the earthly.

41. There is one glory of the sun, and another of the moon, and another of the stars. Each star differs from the other in glory.

42. So also it will be in the resurrection of the dead. The body is sown in corruption. It will be raised in incorruption.

43. It is sown in dishonour, it will be raised in glory. It is sown in weakness. It will be raised in power.

44. It is sown a natural body; it will be raised a spiritual body. There is a natural body and there is a spiritual body.

45. For it has been written, "The first man Adam was made a living soul, the last Adam, a quickening spirit."

46. The spiritual was not first, but the natural. The spiritual follows.

47. The first man was made of the dust of the earth. The second man will be made by the Lord out of heaven.

48. Those that are made of dust are earthly, and those that are made of the heavens are heavenly.

49. And just as we bore the image of the one made of dust, we shall bear the image of the heavenly one.

50. But this I say brethren, that flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruptibility.



51. Look! I will reveal to you a mystery. We shall not all die, but we shall all experience a change,

52. In an instant, in the twinkling of an eye, when the last trumpet sounds, for the trumpet shall surely sound and the dead be raised incorruptible, and we shall be changed.

53. For this corruption must put on incorruptibility, and this mortal must put on immortality.

54. But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word that has been written, "Death is swallowed up in victory."

55. O Death, where is your sting? O Grave, where is your victory?

56. Now sin brings the sting of death, and its power is that of the law,

57. But thank God, through his gift of our Lord Jesus Christ we have power to be victorious over sin and death.

58. So be firm, my beloved brethren, working diligently for the Lord always, knowing that your works will not be unproductive of fruitage.

## 16

NOW concerning the collection for the saints, I would like you also to do as I directed the churches of Galatia to do.

2. Every first day of the week, let each one put aside what he can afford, so that there need be no collection when I come.

3. So that when I arrive those whom you have appointed by letter, I will delegate to carry your gifts to Jerusalem.

4. And if it be suitable for me, I will go with them.

5. I will come to you after I have gone through Macedonia, for that is what I plan to do.

6. I might stay with you for a while, perhaps for the winter. Then you can send me on my way.

7. In passing now I will not be able to see you, but I hope, if the Lord permit, that I will be able to remain with you later for a while.

8. I must remain in Ephesus until Pentecost,

9. For a wonderful opportunity has opened up there, and the opposition is strong.

10. If Timotheus comes to you, welcome him, for he works for the Lord as I do.

11. Let nobody despise him, but send him on in peace to me, for, with the brethren, I am waiting for him.

12. And concerning Apollos, the brother whom I earnestly urged to go to you with the brethren, it was not his will to go then, but he will come when opportunity presents itself.

13. Be watchful, stand fast in the faith, quit you like men, and be strong.

14. Do all things in love.

15. But I urge you brethren, (You know the house of Stephanas, that it is the first fruit of Achaia's, and that they volunteered their services for the saints)

16. I urge you that you accept them, and everyone who works with us.

17. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they fill the vacuum which my parting from you caused.

18. They refreshed my spirit, and will yours. Welcome them when they come.

19. The churches of Asia salute you. Aquila and Priscilla, and those that assemble in their house salute you.

20. All the brethren salute you. Salute you one another with a

holy kiss.

21. I Paul salute you with my own hand.

22. If anyone love not the Lord Jesus Christ, let him be accursed.

Maranatha.

23. The grace of the Lord Jesus Christ be with you.

24. My love to all who are in Christ Jesus. Amen.

## The Second Letter of Paul the Apostle to the CORINTHIANS

### 1

PAUL, an apostle of Jesus Christ by the will of God, and your brother Timotheus; to the church of God which is in Corinth, and all the saints in all Achaia.

2. Grace to you, and peace from God our Father, and the Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and the God of all encouragement;

4. Who encourages us in all our tribulations, that we might be able to encourage others in their tribulations, after the same manner.

5. Because, as Christ has been long suffering towards us, so through Christ we should also be long suffering in encouraging each other.

6. So if we endure hardships, it should encourage you to know that salvation comes through enduring hardships such as we endure; and if we receive encouragement, this should also encourage you in your work of salvation.

7. Our hope is certainly for you, for we know that if you share our

hardships, you will also share our encouragement.

8. So we do not want you to be ignorant, brethren, of the difficulties which we met in Asia. These tested our endurance to the limit of our powers, so that we even despaired of saving our lives.

9. We ourselves are constantly under threat of death, but we do not trust in ourselves, but in the God who can raise the dead.

10. And who did and does deliver us from so great a death, and in whom we have hope that he yet will deliver us.

11. Continue to labour together for us by supplication, so that the gift requested by so many might become the subject of thanksgiving for us.

12. For it is our boast, and the testimony of our consciences, that in simplicity, and the sincerity of God - not in worldly wisdom but in God's grace - we have conducted ourselves in the world, and especially towards you.

13. For we write no other things to you but what you have read and

understood, and, I hope, you will remember to the end,

14. So that in the day of the Lord Jesus we will recognize each other, and glory in the relationship which resulted in our salvation.

15. Having this confidence in you, I planned to visit you, that a second favour we might enjoy;

16. And that through you I might pass into Macedonia, and thence come back to you again, and by you be sent forward to Judea.

17. Was light revealed to me in this plan? Or did I plan according to my own desires which require a 'yes,' or a 'no?'

18. Now God is faithful, and our word to you does not call for a 'yes' or a 'no.'

19. For Jesus Christ, the Son of God who has been preached among you by us - by Silvanus, Timothy, and by me - does not call for a 'yes' or a 'no;' for him only a 'yes' has it always been.

20. For the promises of God in him are 'yes' and 'Amen,' that we might glory in him.

21. Now he who confirms us with you in Christ, and anoints us, is God.

22. He also seals us and gives us the assurance of the Spirit in our hearts.

23. But I call upon God as my witness, that it has been to spare you that I have not yet come to Corinth.

24. Not that we can command your faithfulness, for we are fellow workers, sharing your joy; for by your faithfulness only do you stand.

## 2

HAVING carefully considered, I have decided that I will not come to you in grief;

2. For if I grieve you, how can I

expect you whom I have grieved to bring me gladness?

3. I wrote you about this that when I come, instead of sorrow, joy might be ours as a result of a perfect trust in all.

4. For I wrote you out of much tribulation, and distress of heart and through many tears, not to cause you grief, but that you might know the depth of my love, and my concern for you.

5. If someone has done wrong, not only has he hurt me, but to a degree, (and I do not wish to overcharge) all of you are hurt.

6. Sufficient to the guilty one should this rebuke which is shared by the greater part, be,

7. So that, rather than condemn further, all should forgive and encourage, lest by over censuring you overwhelm the offender.

8. So I urge you to assure him of your love.

9. I asked about this also in my letter, that I might have some evidence of your obedience to my teaching.

10. He whom you forgive so do I forgive. I do it for your sakes, as a representative of Christ;

11. That we should escape from the grasp of Satan, for we are not ignorant of his thoughts.

12. Now, having come to Troas to preach the gospel of Christ, as the Lord gave me opportunity,

13. I was ill at ease, not being able to find Titus my brother, so taking leave of them, I went on to Macedonia.

14. Now thanks be to God who always causes us to triumph in Christ, and to make manifest in every place the influence of the knowledge of him.

15. For we are of Christ as a sweet perfume from God, to those being saved, but not to those who are

perishing.

16. To that class we are the odour of death to death, but to the other, the odour of life to life. for this work who is competent?

17. For we are not like most people, making gain by corrupting the word of God, but in sincerity, and as of God, and before God, in Christ we speak.

### 3

DO we begin again to commend ourselves? Or do we need, as some do, letters of commendation to you or from you?

2. You are our letters, having been written in our hearts, and known and read of all men.

3. It is evident that you are Christ's letters, sent by us, not written with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshy tablets of the heart.

4. And we have such confidence through Christ towards God.

5. Not that we are competent of ourselves to do anything, but our competency is of God;

6. Who made us competent as servants of a new covenant, not of writing but of Spirit, for writing kills, but the Spirit gives life.

7. Now if the law, given in writing, engraved on stones, which administers death to the disobedient - a sentence which is now being lifted - was so glorious that Moses, after beholding it, had to veil his face from the children of Israel,

8. Is it not rather, in its administration of life through the Spirit, made still more glorious?

9. For if the administration which condemns disobedience be glorious, how much rather does that which rewards righteousness abound in glory?

10. So that that which was made

glorious has been exceeded by a surpassing glory.

11. For if through glory is the sentence of death being destroyed, rather in glory is the hope of life being preserved.

12. Having therefore such hope, our efforts are emboldened.

13. And not as Moses, who veiled his face so that the sons of Israel would not look upon it, do we hide from the law whose sentence of death is vanishing.

14. For their thoughts were hardened, and even at the present time the veil remains, obscuring their understanding of the old covenant, for that is not unveiled which in Christ is being taken away.

15. For to this day, when many read Moses, a veil lies upon their hearts;

16. But when they turn to the Lord, the veil is lifted.

17. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is release from the sentence of death.

18. But we all with unveiled faces, beholding in the law, as in a mirror, the glory of the Lord, are being transformed into his image, from glory to glory, even as from the Spirit of the Lord.

### 4

THEREFORE, having this administration, we apply ourselves without hesitancy, according as we have received mercy.

2. We have renounced the hidden things of shame. We do not walk about unscrupulously, not falsifying the word of God, but by openly revealing the truth, we commend ourselves to the consciences of all men before God.

3. But if the gospel is veiled from any, it is veiled from those who are perishing.

4. In whom the god of this world has blinded their unfaithful thoughts; so that the radiancy of the gospel of the glory of Christ, who is the image of God, is not beamed forth to them.

5. For we do not proclaim ourselves, but Jesus Christ our Lord. We ourselves are your bondmen for the sake of Jesus.

6. For the God whose voice caused light to shine out of darkness, has caused light to shine in our hearts - the light of the radiancy of the knowledge of the glory of God, which we see in the face of Jesus Christ.

7. And this treasure we hold in earthen vessels, but the superior power is God's, not ours.

8. We are oppressed, but not overcome; perplexed, but not entirely at a loss;

9. Persecuted, but not forsaken; cast down, but not destroyed.

10. Always bearing about in the body the dying of the Lord Jesus, that we might also reveal in our bodies his life.

11. For always we who live as dead, are delivered from death because of Jesus, so that the life of Jesus may be revealed in our mortal flesh.

12. So death to self activates us to bring life to you.

13. And as we have the same spirit of faithfulness, of which it has been written, "I was faithful, and therefore spoke," we also are faithful, and therefore we speak.

14. And know that he who raised up the Lord Jesus, will also raise us up through Jesus, and will present us with you.

15. For all things are done for your sakes, that grace may abound, and you may exceed in your thanksgiving to the glory of God.

16. Therefore we do not tire, and if indeed the body begins to show

signs of decay, yet the inward man is being renewed day by day.

17. For our light affliction which is but for a moment, works for us a far more exceeding and eternal weight of glory.

18. For we consider not the things that are seen, but the things that are not seen; for the things that are seen are temporary, but the things that are not seen are eternal.

## 5

FOR we know that if our earthly house of tabernacle be destroyed, we have a building prepared of God, a house not made with hands, eternal in the heavens.

2. For indeed in this house we groan, longing to be clothed with the heavenly dwelling;

3. If indeed we shall be found clothed rather than naked;

4. For we, in this tabernacle, do groan being burdened, since we do not wish to be unclothed, but clothed, that this mortal might be swallowed up in immortality.

5. Now he who has planned this change for us is God, who has also pledged us the aid of the Spirit.

6. Therefore we can always be bold, knowing that while dwelling in this mortal body we are not yet dwelling in the home of the Lord's designing.

7. (For we walk by faithfulness, not seeing the outcome.)

8. But we can be bold and pleased at the prospect of a change from this temporary home to the one of the Lord's designing.

9. Therefore we are ambitious, whether we be at home or away from home, to please him well;

10. For we must all be tested before the judgment seat of Christ, that we may each receive the reward, in the body; according to our works, whether good or evil.

11. Knowing therefore the terror of the Lord, we persuade men; but of God we are examined, and, I hope, also in your consciences we are examined.

12. For we do not commend again ourselves to you, but give you an opportunity of commending us, that you may appear to commend, to those who judge by the face rather than by the heart.

13. Now if to God we appear to be besides ourselves, or if to you, sober minded,

14. It is because the love of Christ constrains us, for we have concluded this, that if one died for all, then all died,

15. And he died for all, that they who live thereby should no longer live to themselves, but to him who died for them and was raised again.

16. So that from now on we know no one according to the flesh, and even if we have known Christ according to the flesh, we now no longer know him.

17. For if anyone be in Christ, he is a new creation; the old things have passed away, lo, all things have become new.

18. For they are of God who has reconciled us to himself by Jesus Christ, and has given to us the work of reconciliation.

19. Showing others that God was in Christ, reconciling the world to himself, not reckoning to them their offences, and that he has given to us this work of reconciliation.

20. And for this we are ambassadors for Christ. And so, as it were God urging you by us, we beseech you for Christ, Be you reconciled to God.

21. For he has made him who knew no sin to be sin for us, that we might be reckoned as the righteousness of God in him.

## 6

WE, then, as workers together with him, urge you also that you receive not the grace of God in vain,

2. (For he says, "In an accepted time I listened to you, and in a day of salvation I helped you." Lo, now is the accepted time, behold, now is the day of salvation.)

3. In nothing giving offence, that this service be not blamed,

4. But in everything commending ourselves as God's servants, in patient endurance, in tribulations, in needs, in hardships,

5. In stripes, in imprisonments, in commotions, in labours, in watchings, in fastings,

6. In faithfulness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned,

7. In the word of truth, in the power of God; through the protection of righteousness on the right hand, and on the left,

8. Through honour and dishonour, through evil reports and good reports, regarded as deceivers and as true,

9. As unknown and as well known, as dying and lo we live; as disciplined, and yet not put to death;

10. As sorrowful but always rejoicing; as poor, but enriching many; as having nothing and possessing everything.

11. To you, Corinthians, our mouths have opened and our hearts have expanded.

12. Between us there is no ill feeling, but within yourselves there might be dissatisfaction.

13. May the same reward that is ours, (I speak as to children) be extended to you.

14. Be not unequally yoked with unbelievers, for what part has righteousness with transgression? And what fellowship has light with darkness?

15. And what harmony has Christ with Belial? Or what part has a believer with an unbeliever?

16. And what agreement is there between the temple of God and idols? You are the temple of the living God, for God said, "I will dwell among them, and walk among them; and will be their God, and they shall be my people.

17. Wherefore come out from among them and be separate, says the Lord, and touch not the unclean thing, and I will receive you.

18. And I will be to you for a father, and you shall be to me for sons and daughters," says the Lord Almighty.

## 7

HAVING therefore these promises beloved, we should cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of the Lord.

2. Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3. I do not speak to condemn, for I said before that you are in our hearts, that we might live and die together.

4. I speak very frankly to you, and am proud to be associated with you. To share tribulation with you gives me courage and great joy.

5. For when we came to Macedonia, we all suffered physical discomfort and oppression, but without contention and without fear.

6. For he who encourages those who are brought low, encouraged us, for God sent Titus.

7. But it was not only his coming, but also the encouragement from you with which he inspired us when he told us of your longing, your mourning, and your zeal for me. This gave me great rejoicing.

8. For though I may have grieved

you in my letter, I do not regret it now, for I see that it was for but an hour.

9. Now I rejoice, not that you were grieved, but that it was a grief to repentance; for your grief was to God, that in nothing you might be indebted to us.

10. For the grief which leads to repentance towards God, is that which works out a salvation not to be regretted; but the grief of the world produces death.

11. For lo, this same grief towards God, what diligence has it wrought in you, what defence, what indignation, what fear, what longing, what zeal, what vengeance; but in every way you proved yourselves to be pure in this matter.

12. Then also, I wrote my letter, not for the sake of him who did wrong, nor for the sake of him who suffered wrong, but that the matter might be dealt with diligently before God.

13. Because of this we have been encouraged with you, and we were refreshed by the report of Titus, because his spirit had been refreshed by you all.

14. Because if I have boasted to him in any way about you, I was not put to shame, but as we spoke all things to you in truth, so all we said was confirmed by Titus.

15. And he has a love for you, remembering your obedience, and how with fear and trembling you received him.

16. I rejoice in the confidence that I have in you.

## 8

WE would like to let you know brethren, of the grace of God which has been given in the churches of Macedonia.

2. Their tribulation has brought them an abundance of joy, and

their deep poverty has abounded to the riches of their liberality.

3. I can testify of their power, and of a willingness which went beyond their power;

4. For they entreated us, urging us to receive of their service of grace and fellowship for the saints.

5. And not simply as we had hoped, but they first gave themselves to the Lord, then to us by the will of God.

6. So that we exhorted Titus to continue where he left off, and complete the passing on to you of this experience of grace.

7. That as in every way you abound - in faithfulness, in eloquence, and in the love which you have for us - that also in this grace you should abound.

8. I do not speak this as a command, but appeal to you to learn from the diligence of others, and to prove the genuineness of your love.

9. For you know of the grace of our Lord Jesus Christ, that though he were rich, yet for your sakes he became poor, that you by his poverty might be enriched.

10. I give you my own judgment in this, which should be of benefit to you. More than a year ago you became willing, and commenced the performance of a service for the Lord.

11. Now I bid you, complete the doing, so that as you were ready and willing, so also you will have the satisfaction of having completed the task.

12. For a person will be accepted if he is ready and willing, but not otherwise.

13. It is not that others are entitled to ease while you are under pressure, but that you share your excess with them.

14. At another time they will share

their excess with you and thus preserve the balance.

15. For it has been written, "He that gathered much had none over, and he that gathered little did not lack."

16. But thanks be to God that he put it into the heart of Titus to serve you with diligence;

17. For he certainly received the exhortation, and, being diligent, of his own accord he went to you.

18. And with him we have sent a brother who is praised in the gospel throughout all the churches.

19. And not only that, but who was chosen by the churches to be our fellow traveller with this grace, and who himself with us served the Lord of glory, and witnessed your willingness to serve.

20. And who avoids speaking of this, lest anyone should blame us for our abundant service,

21. In endeavouring to provide things right, not only before the Lord, but in the sight of men.

22. And so with others we send our brother whom we have proved many times to be diligent, and who is now proved again by the confidence which you have in him.

23. So whether it be Titus my partner and fellow worker, or other brethren who are messengers of the churches of Christ's glory,

24. May the proof of your love to us, and of the good things we have told them about you, be revealed in your association with them.

## 9

NOW concerning the relief service for the saints, it is hardly necessary that we write to you,

2. For I know of your willingness to help, and have commended your example to the Macedonians, so that a year ago Achaia was prepared, a great number being encour-



aged by your enthusiasm.

3. But I sent the brethren to you, that you might be prepared, lest the good things I said about you appear to be incorrect.

4. For if some of the Macedonians should come with me, and find you unprepared, we would be put to shame for having been wrongfully confident.

5. I esteemed it necessary therefore, to advise the brethren to go to you beforehand, and to complete the task of which I previously spoke, that your gift might be given willingly rather than grudgingly.

6. For let me say this, He who sows sparingly will reap sparingly, and he who sows blessings shall reap blessings.

7. Let each give according as he purposes in his heart, not grudgingly, or of necessity, for God loves a cheerful giver.

8. For God is able to make every grace abound towards you; that in every way, having always all sufficiency, you may abound in every good work;

9. According as it has been written, "He scattered abroad. He gave to the poor. His righteousness abides for ever."

10. Now he that supplies seed to the sower, and bread to the eater, may he supply, and may he multiply your sowing, and may he increase the fruits of your righteousness.

11. May you be in every way enriched towards liberality which is your expression of thanksgiving to God.

12. Because this service of relief is not only satisfactorily supplying the deficiencies of the saints, but also causing many to abound in their thanksgiving to God.

13. For this service proves that God is glorified by your subjection, and

your confession of the gospel of Christ, and your liberality towards them, and to all.

14. And in their prayers for you is a longing for your blessing because of God's wonderful grace towards you.

15. Thanks be to God for his free and indescribable gift.

## 10

NOW I, Paul myself, urge you in the spirit of the meekness and gentleness of the Christ, - I, who appear to be timid when among you, but when absent from you can speak with boldness -

2. I urge you with that boldness I have, being absent, that you firmly resist those who declare that we walk according to the flesh.

3. We are in the flesh, but not walking according to the flesh. We are at war with ourselves.

4. But the arms of our warfare are not fleshly, but of God, and powerful enough to overthrow strongholds,

5. And reasonings, and every high thing that exalts itself against the knowledge of God, and able to lead captive every thought into the obedience of Christ;

6. And, when obedience has been fulfilled, we are ready to avenge all disobedience.

7. Do you take notice of the appearance of things? If anyone has decided to give himself to Christ, then he will understand that as he is of Christ, so are we of Christ.

8. Now if I appear to boast of the authority which the Lord gave me to build up rather than overthrow, please do not put me to shame;

9. For I do not want to look as if I am trying to frighten you with my letters.

10. Because the letters are weighty and strongly worded, while the

presence of the body is weak, and the speech is of little value.

11. Let the critic know this. As we are by letters when absent, so will we be by deeds when present.

12. For we would not dare to rank among, or compare ourselves with, those who commend themselves; for those who measure themselves by themselves, and compare themselves with themselves, lack understanding.

13. We cannot now boast of an achievement beyond that for which we have a standard, but only of one which can be measured by the standard that God has given us.

14. We do not overstretch ourselves in an effort to reach your standard, (for to you also we came in the gospel of Christ;)

15. We do not boast of performances beyond that of others, but we have hope that we might increase your faithfulness by the example of our own.

16. And beyond this, we preach the gospel, not according to another's rule, or for the purpose of boasting.

17. If anyone boasts let him boast in the Lord.

18. For he who commends himself is not approved. He only is approved whom the Lord commends.

## 11

I would like you to bear with me in something which may appear to be foolish, nevertheless bear with me,

2. For I am jealous towards you as with the jealousy of God, for as a chaste virgin I have espoused you to a husband, to present you to Christ.

3. But I fear, lest by some means, the serpent who in his craftiness deceived Eve, should corrupt your thoughts, turning you away from

the simplicity of the gospel of Christ.

4. For if indeed someone else comes preaching another Jesus whom we have not preached, or revealing a spirit other than that which we have revealed, or teaching a gospel different from the one we have taught, well might you bear with him.

5. I reckon that in nothing am I behind the leading apostles,

6. Even if I may be unpolished in speech, yet I am not behind in knowledge, and in every way I have revealed all things to you.

7. Did I commit sin in humbling myself that you might be exalted when I freely offered the gospel to you?

8. I robbed other churches of their funds, accepting wages of them, that I might be able to serve you.

9. And though present with you, and in need, I made myself a burden to no one, for my deficiencies were completely supplied by the brethren who came from Macedonia, and I have kept, and will continue to keep, myself from being a burden to you.

10. As the truth of Christ is in me, I will continue to support myself in the regions of Achaia.

11. Why? Is it because I do not love you? God knows.

12. But what I have done I will continue to do, that others may have no occasion to boast if they pass through the same experience.

13. For there are false apostles, deceitful workers, pretending to be apostles of Christ.

14. And no wonder, for Satan himself will transform himself into an angel of light.

15. Therefore why should not his servants also transform themselves, appearing as servants of righteousness, whose end shall be according

to their work.

16. Again I say, no one should regard me as a fool, but if any do, even as a fool receive me, that I may have a little of which to boast.

17. What I am saying is not as from the Lord, but as of my own foolishness, and in the confidence which comes from boasting.

18. Since many others boast to satisfy the flesh, so will I.

19. For you, being intelligent, will gladly bear with fools.

20. For you put up with bondage extortions, being robbed, others exalting themselves above you, and being smitten in the face.

21. We may appear to be weak and unworthy of honour, but if anyone is daring, (I speak foolishly) I am daring also.

22. Are they Hebrews? So am I. Are they Israelites? So am I. Are they of the seed of Abraham? So am I.

23. Are they servants of Christ? (I speak as though I am beside myself) I am more so; in labours more abundant, in stripes above measure, in imprisonments more often, in deaths often.

24. Of the Jews five times I received forty stripes save one.

25. Thrice was I beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day have I spent in the deep.

26. In journeyings often, in perils of rivers, in perils of robbers, in perils of my own race, in perils from the brethren, in perils in the city, in perils in the desert, in perils on the sea, in perils among false brethren;

27. In labour and toil, in watching often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Besides these things from without, presses upon me daily the care of the churches.

29. Who is weak, and I am not weak? Who is offended, and I do not burn?

30. If I boast it will be of my infirmities.

31. The God and Father of our Lord Jesus Christ knows - he who is blessed for ever - that I do not lie.

32. In Damascus the governor under Aretas the king, had guards throughout the city, hoping to take me,

33. But through a window in a basket was I let down through the wall, and escaped his hands.

## 12

BOASTING indeed is not profitable to me, but I will tell you of visions and revelations in the Lord.

2. I know a man in Christ who, fourteen years ago, (whether in the body or out of the body I know not. God knows) was caught away to the third heaven.

3. And I know this man, (whether in or out of the body I know not, God knows,)

4. That he was caught away to Paradise, and heard such sayings as are not permitted for man to speak,

5. Concerning this man I will boast, but concerning myself I will not boast, except it be in my weakness.

6. But if I should desire to boast I should not be a fool, for I would speak the truth; however I will forbear lest anyone should overestimate me, above what he sees and hears.

7. And so that I should not become exalted, I was given a thorn in the flesh, a messenger of Satan to buffet me, that I should not become exalted.

8. Three times I sought the Lord to remove this,

9. But he said to me, "My grace is sufficient for you." It is in weakness that my strength is perfected.

More gladly therefore would I rather boast in my weakness, that the power of Christ might remain upon me.

10. This is why I take pleasure in weakness, in insults, in necessities, in persecutions, in straits, for Christ; for when I am weak, then am I strong.

11. It is foolish of me to boast, but you compelled me. You should have commended me that I was in no way behind the leading apostles, even if I am nothing.

12. For indeed among you, the signs of apostleship were revealed in enduring signs and wonders and works of power,

13. For you would have been considered inferior to other churches, if I had not heavily burdened you. Forgive me this injustice.

14. Now, for the third time, I am ready to come to you, and I will not heavily burden you this time, for I do not seek things. I seek you. For the children are not obliged to save up for the parents, but the parents for the children.

15. Now I would be most glad to spend and be utterly spent for your souls, that you might be loved more abundantly, and I less.

16. Accordingly I did not burden you, but treated you cautiously.

17. Did I go too far in sending those whom I sent to you?

18. I sent Titus, and with him a brother. Did Titus overburden you? Do not we walk by the same spirit? and in the same steps?

19. And again, do you think that we are apologizing to you? Before God in Christ, our words to you, beloved, were for your building up.

20. For I fear lest, contrary to my wish, I might be unwelcome, perhaps, because of strifes, jealousies, indignations, contentions, evil speakings, whisperings, conceit,

commotions;

21. Lest again, having come, God should humble me in my relationship to you, and I should mourn over the number who have sinned and not repented, because of the uncleanness and fornication and licentiousness which they practised.

### 13

WHEN I come to you this third time, every matter will be established in the mouths of two or three witnesses.

2. I affirm what I said before when I was with you the second time, and declare again now to those who sinned before, as well as to the rest of you, that if I come again I will not spare any.

3. And since you seek a proof that he who speaks in me is Christ, (who is not weak towards you, but powerful,

4. For if he were crucified in weakness, he now lives by the power of God. It is we who are weak in him, but we shall live with him by the power of God towards us.)

5. First try yourselves to see if you are in the faith. Prove yourselves, or do you not recognize yourselves as having Jesus Christ within you, that is, if you have not been rejected.

6. Now I hope that you discover that we are not rejected.

7. But pray God that you may do nothing evil, not so that we will appear as approved of God, but that you might do what is right, even though we appear to be rejected.

8. For we have no power against the truth, but for the truth.

9. For we rejoice when we are weak, if this increases your power. But we also pray for your perfecting.

10. It is because of this that I write

while still absent from you, so that when I come I will not have to treat you with severity, but in harmony with the authority which the Lord gave me for the building up, rather than the overthrowing of the church

11. Finally brethren, rejoice, be perfected, be encouraged, be of

the same mind, be at peace, and the God of love and peace shall be with you.

12. Salute one another with a holy kiss. Salute all the saints.

13. The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

## The Letter of Paul the Apostle to the GALATIANS

### 1

PAUL, a messenger, (not from men, nor through the power of man, but through the power of Jesus Christ, and God the Father whose power raised Christ from among the dead.)

2. And all the brethren that are with me, to the churches of Galatia.

3. Grace be to you, and peace from God the Father, and from our Lord Jesus Christ.

4. Who gave himself for our sins, so that he might deliver us out of this present evil world, according to the will or our God and Father;

5. To whom be glory for ever and ever. Amen.

6. It amazes me that you are so quickly allowing your minds to be diverted from him who called you in Christ's grace, to another gospel;

7. Which appears to be the same, but is presented by some who trouble you, desiring to pervert the gospel of Christ.

8. But even if we, or an angel from heaven, should preach a gospel to

you, which is contrary to what we have already preached to you, let him be accursed.

9. As we said before, now we repeat. If anyone preach a gospel contrary to what you received, let him be accursed.

10. For is it I who persuade men, or is it God? Do I seek to please men? For if I were seeking to please men, I should not continue to be Christ's servant.

11. I make known to you brethren, that the gospel which was preached by me is not according to man;

12. Neither did I receive it from man, nor was I taught it other than by revelation of Jesus Christ.

13. For you have heard of my past conduct in Judaism, how that I zealously persecuted the church of God, and ravaged it.

14. I advanced in Judaism beyond many other scholars of my race, and was more zealous in upholding the tradition of my fathers.

15. But when it pleased God, who selected me from my birth, and called me by his grace,

16. To reveal his Son in me, that I should preach the gospel among the Gentiles, immediately I conferred not with other men,

17. Nor did I go to Jerusalem to those who were apostles before me, but I went into Arabia, and then returned again to Damascus.

18. Then, after three years, I went up to Jerusalem to make the acquaintance of Peter, and I stayed with him fifteen days,

19. But I did not see any other of the apostles, except James the brother of the Lord.

20. Now, whatever I write to you, behold, before God it is true.

21. Then I came into the region of Syria and Cilicia;

22. But I was unknown by face to the Christian churches of Judea.

23. But they had heard of how he who once persecuted us, was now preaching the gospel - the faith which once he destroyed.

24. And they glorified God because of this.

## 2

THEN, after fourteen years, I went again up to Jerusalem, with Barnabas, taking also Titus with me,

2. But I went up as directed by the Spirit, and explained to them the glad tidings which I preach among the Gentiles. This explanation I made only to those of repute, lest somehow my efforts should be expended in vain.

3. But they did not even compel Titus, who was a Greek, to be circumcised,

4. Though many false brethren who stole into the church for the purpose of spying on our freedom, and bringing us into bondage, would have had it so.

5. To these, however, we did not yield in subjection even for an hour, that the truth of the gospel

might be left with you.

6. But by these men of repute - whatever they were makes no difference to me, for God does not accept the person of man - nothing was contributed.

7. But on the contrary, having seen that I was entrusted with the gospel of the uncircumcision, just as Peter was entrusted with the gospel of the circumcision.

8. (For he who made Peter the apostle to the circumcision, also sent me to the Gentiles.)

9. And having known of the grace which was given me, James and Peter and John, who were the reputed pillars, gave to me and to Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision.

10. Requesting only that we remember the poor, which I was pleased and anxious to do.

11. But when Peter came to Antioch, I opposed him, for his attitude was wrong.

12. For though he had been eating with the Gentiles, when some came from James, he separated himself from them, being afraid of those of the circumcision;

13. And at the same time the rest of the Jews also separated from them, so that even Barnabas was carried away by their action.

14. When I saw that this was not in harmony with the truth of the gospel, I said to Peter before them all, "If you, a Jew, behave like a Gentile rather than a Jew, why do you compel the Gentiles to behave like Jews?"

15. We who are Jews - not Gentiles - are by nature sinners.

16. And know that a man is not released from condemnation by his own works of obedience to the law, but through the faithfulness of Jesus Christ; and we have there-

fore yielded our wills to Christ Jesus, that we might be justified by the faithfulness of Christ, for no condemned person can be pardoned by his own obedience to the law.

17. Now, if after seeking forgiveness in Christ, we have found ourselves to be sinners, does that make Christ a minister of sin? Certainly not.

18. For if I build again the things which once I cast down, I again show myself to be a transgressor.

19. But I to the law have died that I, through the law, to God might live.

20. I have been crucified with Christ, yet I live, but it is no longer I, but Christ who lives in me, and the life which I now live in the flesh, I live because of the faithfulness of the Son of God in loving me, and giving up himself for me.

21. I do not set aside God's grace, for if through my own obedience I can obtain forgiveness, then Christ has died for nothing.

### 3

O FOOLISH Galatians, who has bewitched you into disobeying the truth, when before your very eyes Jesus has been vividly presented as having been crucified?

2. I wish only to learn this from you; Did you receive the Holy Spirit because of your own obedience to the law, or because of the reported faithfulness of Christ?

3. Are you so senseless? Having begun to walk according to the Spirit of truth, do you think you can reach perfection by following your own inclinations?

4. Did you crucify yourselves in vain? If indeed it is in vain.

5. He who therefore sends you the Spirit, and performs the works of power among you, does he do this because of your own faithfulness,

or because of the reported faithfulness of Christ?

6. For just as Abraham submitted to God, and Christ's righteousness was imputed unto him,

7. So they that are partakers of the same faithfulness, are sons of Abraham.

8. And the scriptures, foreseeing that God would justify the Gentiles by Christ's faithfulness, announced the good news to Abraham, saying, "In thee shall all nations of the earth be blessed."

9. So that those who are faithful and are justified by Christ's faithfulness, will be blessed with faithful Abraham.

10. For all who fail to keep the law are under a curse, for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

11. And that no one will be released from the curse in God's sight by his keeping of the law is revealed, because "He who has been released from condemnation by God's faithfulness shall live."

12. So the law makes no allowance for unfaithfulness, stating that he who keeps its precepts shall live by virtue of his obedience.

13. But Christ has ransomed us from the curse of the law, having himself been made a curse for us, (for it is written, "Cursed is everyone who is hanged on a tree.")

14. So that the blessing promised to Abraham might be made available to the Gentiles in Christ Jesus, that through Christ's faithfulness we might receive the promise of the Spirit.

15. Brethren, (I speak as a man) even with men, a covenant cannot be put aside or altered.

16. God made promises to Abraham concerning his seed. He did

not say "seeds" as of many, but as of one, "To thy seed," which is Christ.

17. So what I say now is this, This covenant regarding Christ which God confirmed, was not cancelled by the law which was given four hundred and thirty years later, so the promise still stands.

18. If the new birth were to come through the keeping of a law, then the promise would amount to nothing. But God granted Abraham the inheritance by promise.

19. Why then did God give the law? He added it because of the transgressions of his people, to guide them until the seed should come of whom the promise had been made. It was ordained by angels in the hand of a mediator.

20. Now a mediator must have something in common with more than one, and God is only one.

21. Is the law then out of harmony with God's promises? Certainly not. For if a law were given which is able to give life, then it is certain that righteousness can only be established by keeping it.

22. But the scripture places all under sin, that the promise of the faithfulness of Jesus Christ might be given to those that believe.

23. But before Christ's faithfulness was manifested, we were guarded and protected, waiting for that faithfulness to be revealed.

24. So that the law has been our tutor, teaching us of Christ, that by his faithfulness we might be forgiven.

25. But since his faithfulness has now been demonstrated, we no longer see the law as our tutor in this respect.

26. For we are all sons of God through the faithfulness of Christ Jesus.

27. For as many as were baptized

into Christ did put on Christ.

28. In him we do not differentiate between Jew or Greek, bondmen or freemen, male or female - we are all one in Christ Jesus.

29. And if we are Christ's, then are we Abraham's seed, and heirs, born again, according to the promise.

#### 4

NOW I say that an heir, so long as he is an infant, in no way differs from a bond servant though he may be lord of all.

2. But he remains under the care of guardians and stewards until a time appointed by the father.

3. So with us. When we were infants we were held in bondage by the principles of the elementary world.

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made subject to the law;

5. That he might ransom us who are condemned by the law, so that we might be adopted into his family.

6. And because we are thus made sons, God has sent the Spirit of his Son into our hearts crying "Abba, Father."

7. We therefore, are no longer bondmen, but sons, and if sons, then heirs of God through Christ.

8. Then indeed, when we knew not God, we were in bondage to those who are not gods by nature.

9. But now, having known God, and better still, having been known of God, how can we turn again to those weak and beggarly elementary principles, desiring to renew the bondage?

10. You observe days and months and times and years.

11. I fear that I may have laboured for you in vain.



12. I beseech you brethren, be as I am, for I am as you are. You have not wronged me in any way.

13. But as you know, I have announced the gospel to you from the first, in spite of the weakness of the flesh.

14. And though you have known of my temptations to yield to the desires of the flesh, you have not despised me, nor rejected me with contempt, but as angels of God have received me as you would have received Christ Jesus.

15. What then made you so happy? I believe that, if possible, you would have plucked out your own eyes and given them to me.

16. So that in speaking the truth to you, have I become your enemy?

17. Many are zealous for your interest, but not rightly, for they seek to separate you from our influence.

18. It is right to be zealous in a right cause always, and not only in your relationship to me.

19. My little children, for whom I travail in pain until I know that Christ is in you,

20. I would like to be with you now, and to be able to speak differently, for I am rather perplexed over what I have heard of you.

21. Tell me, those of you who prefer to remain under condemnation, Do you not hearken to the law?

22. For it is recorded that Abraham had two sons, one of the maid servant, and one of the free woman.

23. He of the maid servant was born according to the flesh, and he of the free woman, according to the promise.

24. These happenings are an allegory, portraying the two covenants. That represented by Hagar the bondwoman, portrays the Sinai covenant, which brought forth bondage.

25. For Hagar symbolized mount Sinai in Arabia, which corresponds with present day Jerusalem. She and her children are in bondage.

26. But the Jerusalem which is above is free, and the mother of us all.

27. It has been written "Rejoice O barren, that bearest not. Break forth and cry thou that travailest not, because many are the children of the desolate, more than of her that has a husband."

28. But we, brethren, like Isaac are children of promise,

29. And as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now.

30. But what does the scripture say? Cast out the bondwoman and her son, for in no wise may the son of the bondwoman share the inheritance with the son of the free.

31. So then brethren, we are not children of the bond servant, but of the free woman.

## 5

LET us stand fast, therefore, in that freedom which Christ has won for us, that we be not again held in a yoke of bondage.

2. Look, I Paul tell you that being circumcised will not give you freedom in Christ.

3. For I say again to every man who is circumcised, that he is duty bound to obey the law.

4. But every man who relies on such obedience for his forgiveness, cuts himself off from Christ's help, falling away from grace.

5. But we are now able, by the spirit of faithfulness, to look forward in hope to the perfecting of righteousness.

6. For in Christ Jesus, neither circumcision nor uncircumcision can perfect righteousness, but only the

faithfulness of the works of love.

7. You were running well. Whoever hindered you by enticing you to cease your obedience to the truth?

8. This enticement is not of him who calls you.

9. A little leaven leavens the whole lump.

10. I am persuaded in the Lord that you will not be further troubled, and he who has troubled you, whoever he may be, shall have to face the judgment.

11. And I brethren, if I still preach circumcision, why am I yet persecuted? By doing so I would annul the value of the cross.

12. I would rather that those who confuse you, cut themselves off.

13. For you brethren, were called to freedom; not the freedom that pleases the flesh, but the freedom that serves one another in love,

14. For the whole law is fulfilled in one statement, namely, "You shall love your neighbour as yourself."

15. And if you bite and devour one another, take heed that by one another you be not consumed.

16. But I say, Walk according to spiritual principles, in no way trying to fulfil the desires of the flesh.

17. For fleshly desire wars against principle, and principle against the flesh. These things are opposed. Do not live to gratify your feelings.

18. For if you are led by spiritual principles you are not condemned by the law.

19. Now the works of the flesh which are manifest are adultery, fornication, uncleanness, licentiousness,

20. Idolatry, sorcery, enmities, strifes, jealousies, indignations, contentions, divisions, sects,

21. Envyings, murders, drunkennesses, revels, and things like these.

I warn you beforehand, even as I also said before, that they who do such things shall not inherit the kingdom of God.

22. But the fruit of spiritual obedience is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23. Meekness, and self-control. These are not condemned by the law.

24. If we are Christ's we will have crucified the flesh with its passions and desires.

25. If we live by spiritual principles, we should walk as directed by those principles.

26. We should not be proud, provoking one another to envy.

## 6

BRETHREN, if a man falls in error, you who are spiritual, lift him again in a spirit of meekness, remembering that you yourselves can also be tempted and fall.

2. Help one another with your problems, and thus keep the law of Christ.

3. For if a man thinks he is something when he is nothing, he deceives himself.

4. So let every man prove the work he does to his own satisfaction, and not boast about it to others,

5. For each has his own burden to bear.

6. Let the one who is taught, share all good things with his teacher.

7. Be not misled. You cannot mock God. What ever a man sows that also will he reap.

8. For he who sows to satisfy greed, shall from his greed reap corruption; but he that sows as directed by the Spirit, shall of the Spirit reap immortality.

9. We should not lose heart in well-doing, for in due time we shall reap if we faint not.

10. So then as we have occasion we should do good works towards all, and especially towards those of the household of faith.

11. See how large a letter I have written to you with my own hand.

12. To avoid persecution for the cross of Christ, many will insist that you be circumcised, just for the look of things.

13. Not that they who are circumcised keep the law, but they merely want to boast of what you have done.

14. But for me I do not wish to glory, save in the cross of our Lord

Jesus Christ, through whom the world is crucified to me, and I to the world.

15. For in Christ Jesus neither circumcision nor uncircumcision will help us, but a new creation.

16. And all who walk by this rule, may peace be upon them, and mercy, for they are the Israel of God.

17. Henceforth I let no one add to my troubles, for I bear in my body the brands of the Lord Jesus.

18. The grace of our Lord Jesus Christ be with your spirit brethren. Amen.

## The Letter of Paul the Apostle to the EPHESIANS

### I

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

2. Grace to you and peace from God our Father, and the Lord Jesus Christ.

3. Praise be to the God and Father of our Lord Jesus Christ, who, with Christ in the heavenly sanctuary, has blessed us with every spiritual blessing;

4. According as he chose us in him before the foundation of the world, that we should be holy and blameless before him in love;

5. Having fore-ordained that we should be adopted to him through

Jesus Christ, according to the good pleasure of his will,

6. And to the praise of the glory of his grace; for he made us the objects of his grace in the Beloved,

7. In him we have redemption through his blood - release from condemnation through the generosity of his grace.

8. Which he liberally gives us in all wisdom and intelligence.

9. Having made known to us the mystery of his plan in which it was his pleasure to involve himself;

10. That when the fulness of the time came he would head up the administration of this plan, both in heaven and on earth;

11. For in him do we obtain an in-

heritance - one which was fore-ordained by him who could foresee the outworking of his original purpose and will;

12. That we might, having placed our hope in Christ, by triumphing, bring praise and glory to him.

13. In him you also, having heard the word of truth and the gospel of salvation, and having given your loyalty, were baptized with the Holy Spirit as he promised,

14. Who is the guarantee that the inheritance can become our own acquired possession, to the praise of his glory.

15. Therefore, having heard of your faithfulness in the Lord Jesus Christ, and the love which you manifest toward all the saints,

16. I cease not to thank God for you in my prayers,

17. Requesting that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him;

18. That the eyes of your mind being enlightened, you might know what great hope you have in his calling, and what are the riches of the glory of his inheritance in the saints.

19. And of the surpassing greatness of the power he offers us who believe, for he demonstrated the mighty power of his strength

20. When he raised Christ from the dead, and set him at his right hand in the heavenly sanctuary.

21. Above every principality and authority and power and lordship, and every name that is named, not only in this world, but also in the next,

22. And has put all things under his feet, and gave him to be head over all things to the church;

23. Which is his body, the fulness of him who fills all in all.

## 2

NOW you, being dead in offences and sins,

2. Once walked in sin, in harmony with the world as dictated to by the prince of the power of the air, the spirit that now governs the sons of disobedience,

3. Among whom we all conducted ourselves according to the desires of our flesh, doing the things which gratified our carnal thoughts and wills, and were by nature subject to God's wrath like the rest of them.

4. But God, being rich in mercy, because of his great love for us,

5. And because we were dead in sins, restored us to life in Christ, (by his grace you are restored)

6. And has raised us up together, and seated us together in the heavenly sanctuary in Christ Jesus.

7. That he might show us, in times yet to come, the surpassing riches of his grace in kindness towards us in Christ Jesus.

8. For by grace you are restored, and by a faithfulness other than your own. It is a gift of God.

9. It is not of our own workmanship, that we might boast of it,

10. But of his workmanship that we are created again in Christ Jesus, that we might do good works, walking in the paths in which God originally planned that we should walk.

11. Wherefore remember that you were once Gentiles in the flesh, called "the uncircumcision" by those who, because they are circumcised in the flesh by hands, call themselves "the circumcision."

12. And that at that time you were separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise. You were without hope, and without God in the

world.

13. But now in Christ Jesus, you, who were once afar off, are brought near by the blood of Christ.

14. For he is our peace, who has made both peoples one, breaking down the middle wall of partition which separated us,

15. Taking away the enmity in his flesh, having brought to an end that law of commandments and decrees, that of the two peoples he might create, in himself, one new people, making peace.

16. That through the cross, having by it slain the enmity, he might reconcile to God both peoples in one body.

17. And having come, he has announced the good tidings of peace, both to you who were afar off, and to those who were near.

18. For through him we both have access to the Father by the one Spirit.

19. So that we are no longer strangers and sojourners, but fellow citizens with the saints and of the household of God.

20. Being built on the foundation of the apostles and prophets, Jesus Christ himself being the corner stone.

21. For in Christ all the building fitted together increases to become a holy temple in the Lord.

22. For in him you also are built together for a dwelling place of God in the Spirit.

### 3

FOR the salvation of you Gentiles, I Paul am a prisoner of Jesus Christ,

2. You may have heard how that special grace was given to me for this work,

3. And how that by revelation God made known to me the mystery, (I briefly wrote to you before of this,

4. So that if you read it you will see my understanding in the mystery of Christ),

5. The mystery which was not previously revealed to the sons of men, but is now revealed to his holy apostles and prophets in the Spirit.

6. That the Gentiles shall be joint heirs of a joint body, and joint partakers of the promise in Christ through the Gospel.

7. For this task of taking the gospel to the Gentiles, I became a servant, and was given grace according to the need, and in harmony with the working of his power.

8. To me who am less than the least of all saints, this grace was given, that I should preach to the Gentiles the unsearchable riches of Christ,

9. And enlighten all on the fellowship of that mystery which has been hidden in times past in God who created all things by Jesus Christ.

10. That now, in the heavenly sanctuary, might be revealed to the principalities and authorities, and throughout the churches, the great wisdom of God,

11. In the presentation of his age-old plan of salvation which he made in Christ Jesus our Lord,

12. In whom we have access, and boldness to come in confidence, through the faithfulness of Christ.

13. Therefore I urge you not to be discouraged because of my tribulations for you, but to take courage,

14. For for this cause I bow my knees to the Father of our Lord Jesus Christ,

15. Of whom every family in heaven and earth is named,

16. Asking that he might grant, according to the riches of his glory, and his power to strengthen you by his indwelling Spirit,

17. That Christ may dwell in your hearts by your faithfulness,

18. That you, being rooted and grounded in love may be able to grasp in your understanding, along with all saints, what is the breadth and length and depth and height;

19. And know the incomprehensible knowledge of the love of Christ; that you might be filled with all the fulness of God.

20. Now to him who is able, beyond all things, to do far more than we can possibly think, according to the power which works in us,

21. To him be glory in the church in Christ Jesus, to all generations for ever and ever. Amen.

#### 4

THEREFORE I, the prisoner of the Lord urge you to walk worthily of the calling to which you are called;

2. In all humility and meekness with longsuffering, bearing with one another in love;

3. Exercising care to keep the unity of the spirit in the bond of peace,

4. So that there will be one body and one spirit, even as you were called in one hope of your calling.

5. There is one Lord, one law, one baptism,

6. One God and Father of all who is over all and through all and in you all.

7. But to each of us has been given grace in measure, according to the judgment of Christ.

8. For the scripture says, "Having ascended up to heaven, he led captivity captive, and gave gifts to men."

9. But if he ascended, what do we conclude? We conclude that he first descended to these lower parts - this earth -

10. He that came down is the same as he that ascended above all the

heavens, that he might fulfil all the things that he planned.

11. And he gave to some power to be apostles, and to some the gift of prophecy, and to some power to be evangelists, and to some power to be shepherds, and teachers.

12. With a view to perfecting the saints, and for the task of building up the body of Christ,

13. Until we all attain to unity in faithfulness, and in the knowledge of the Son of God, as men fully grown, to the measure of the stature of the fulness of Christ,

14. That we will no longer be infants, tossed and carried about by every wind of the deceitful teachings of men, who underhandedly endeavour to systematize error;

15. But by holding the truth in love we may grow up into him who is the head, the Christ.

16. In him the whole body is fitted together to form a working unit, each joint and part performing its function as designed, so that the outcome is the building up of the whole body for the service of love.

17. This therefore I advise and testify in the Lord. Walk no longer like the rest of the Gentiles, who walk according to the vanity of their minds;

18. For they are darkened in understanding, being alienated from the life of God, because of their ignorance, and of the hardness of their hearts.

19. For having cast off all control, they have given themselves over to licentiousness, to satisfy their unclean cravings.

20. But in Christ you have learnt differently,

21. If indeed you have heard him and been taught the truth as it is in Jesus.

22. For you have put off the old man, i.e. the former conduct which

was corrupt and deceitful,

23. And the spirit of your minds has been renewed,

24. And you have put on the new man, i.e., you have been created again by God in the righteousness and holiness of truth.

25. Therefore, since you have put off falsehood, speak each the truth to his neighbour, because we are members one of another.

26. When provoked do not sin. Correct the fault before the sun goes down.

27. Do not give in to the devil.

28. If you have been accustomed to stealing, steal no more, but rather work honestly with your hands, that you may earn enough even to give to the needy.

29. Do not let any corrupt word go forth from your mouth, but speak words which are good and uplifting, and which will be gracious to them that hear.

30. Grieve not the Holy Spirit of God by which you were sealed for the day of redemption.

31. Let all bitterness, and indignation, and wrath, and clamour, and evil speaking, be removed from you, with all malice.

32. And be kind one to another, tender hearted, forgiving one another, even as God, in Christ, has forgiven you.

## 5

BELOVED, as children of God, try to be like him.

2. And walk in love, even as Christ who loved us walked, and gave up himself for us, a sacrifice, a burnt offering to God having an inviting odour.

3. As for fornication and all uncleanness or covetousness, do not let it even be named among you, for such is unbecoming to saints;

4. And filthiness, and foolish talk-

ing and joking are also unbecoming. It is better to occupy the time giving thanks.

5. For you know that no fornicator, or unclean person, or covetous person who is an idolator, has inheritance in the kingdom of Christ and of God.

6. Let no one deceive you with misleading words, for it was because of this that God's wrath fell upon the sons of disobedience.

7. Do not associate with those who speak thus,

8. For you yourselves were once in darkness, but are now living in the light of the Lord, therefore walk as children of the light.

9. (For the fruit of the Spirit consists of all goodness and righteousness and truth.)

10. Proving what is well pleasing to the Lord.

11. And have no fellowship with the unfruitful works of darkness, but rather reprove them,

12. For it is shameful even to speak in secret of the things they do.

13. But the light shows them up and reproveth them, for that is what light does.

14. Wherefore the scriptures say, "Arise you that sleep, rise up from among the dead, and the Christ shall shine upon you."

15. Take heed therefore, and walk carefully, not as the unwise, but as the wise;

16. Redeeming the time because the days are evil.

17. Therefore do not be foolish, but seek to understand what the will of the Lord is;

18. And be not drunk with wine, in which is looseness of morals, but be filled with the Spirit,

19. Speaking to each other in psalms and hymns and spiritual songs, singing and praising the Lord with all your heart.

20. Giving thanks at all times for all things in the name of our Lord Jesus Christ to him who is God and Father,

21. Submitting yourselves to one another in the fear of God.

22. Wives, submit to your own husbands as to the Lord,

23. For the husband is head of the wife, as also Christ is head of the church, and he is the Saviour of the body.

24. But even as the church is subjected to Christ, so also let wives be to their husbands in everything.

25. Husbands, love your own wives even as also Christ loved the church and gave up himself for it,

26. That he might sanctify it, having cleansed it by the washing of water by the word,

27. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it might be holy and blameless.

28. So ought husbands love their wives as their own bodies; He that loves his wife loves himself.

29. For no one ever hated his own flesh, but nourishes and cherishes it, even as the Lord the church.

30. For we are members of his body, of his flesh and of his bones.

31. Because of this relationship will a man leave his father and mother, and be joined to his wife, so that the two become one flesh.

32. This is a great mystery. I speak as of Christ and the church.

33. However, all of you also should each love his wife as himself, and the wife should respect her husband.

## 6

CHILDREN obey your parents in the Lord for this is just.

2. "Honour your father and mother," is the first commandment with

promise,

3. "That it might be well with you, and that you might live long on the earth."

4. Fathers, do not provoke your children, but bring them up in the discipline and admonition of the Lord.

5. Servants, obey your masters according to the flesh with respect and trembling, in simplicity of heart as to Christ.

6. Not with eye service as men pleasers, but as servants of Christ, doing the will of God from the mind;

7. Giving willing service to the Lord rather than to men,

8. Knowing that whatever good you may have done will be rewarded by the Lord whether you do it as a servant or as a free man.

9. Masters, act in the same way towards your servants, without threatening, knowing that your own master is in the heavens, and that there is no respect of persons with him.

10. Finally my brethren, go forward in the power of the Lord, and in the might of his strength.

11. Put on the whole of the armour of God, that you might be able to stand against the devices of the devil;

12. Because it is not against flesh and blood that we wrestle, but against principalities, against authorities, against rulers of the darkness of this world, against wicked spirits who war against the sanctuary in heaven.

13. Therefore take up the complete armour of God, that you may be able to withstand the attack in the day of wickedness, and having overcome, to stand.

14. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteous-



ness;

15. Having shod your feet with the preparation of the gospel of peace,

16. And besides all this, having taken up the shield of faithfulness, with which you will be able to extinguish all the burning darts of the wicked one;

17. Having received the helmet of salvation, and the sword of the Spirit which is God's word;

18. By all prayer and supplication, praying in every season in the Spirit, and watching unto this very thing with perseverance, praying for all the saints,

19. And praying for me also, that to me may be given words when I open my mouth with boldness to make known the mystery of the

gospel;

20. For which I am a chained ambassador, that in presenting it I may be bold when I have opportunity to speak.

21. Now so that you will know about me and my doings, these will be made known to you by Tychicus, the beloved brother and faithful servant in the Lord.

22. Whom I am sending to you for this purpose, that you might know concerning us, and be encouraged in your hearts,

23. Peace to the brethren, and love with faithfulness from God the Father of our Lord Jesus Christ.

24. Grace be with all those that love our Lord Jesus Christ in sincerity. Amen.

## The Letter of Paul the Apostle to the PHILIPPIANS

### 1

PAUL and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, including administrators and those who serve.

2. Grace be to you and peace from God our Father and the Lord Jesus Christ.

3. I thank God whenever I think of you,

4. (And in my every prayer the remembrance of you all always makes me happy.)

5. For your fellowship in the gospel from the first day I saw you

until now,

6. For I am persuaded that, in the things you do, he who started you in this good work will help you complete it until the day of Jesus Christ.

7. And for me it is right to think this way of you all, for you have me in your hearts, remembering both my bonds, and my defence and confirmation of the gospel, In this you are all fellow-partakers of my grace.

8. For God is my witness, that I long for you all in the love of Jesus Christ;

9. And I pray that your love may increase yet more and more in knowledge and in intelligence.

10. That you may approve of that which is excellent, and that you may be found pure and without offence in the day of Christ;

11. Being filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God.

12. But I would like you to know brethren, that the things which have happened to me, have turned out to be helpful in advancing the gospel,

13. So that my bonds have witnessed for Christ in the courts of Caesar, and to others.

14. And most of those brethren who are trusting the Lord, have, by my bonds, been made more daring to speak the word fearlessly.

15. Some, no doubt, from envy and strife, but others from an earnest desire to preach Christ.

16. Those who preach Christ to satisfy contention rather than to present the pure gospel, suppose that by tribulation they can add to my bonds.

17. But these who speak out of love, know that I am set for the defence of the gospel.

18. What then results? In every way, whether in pretext or in truth, Christ is preached, and because of this I rejoice, and will continue to rejoice.

19. For I know that this shall contribute to my salvation, through your prayers and the supply of the Spirit of Jesus Christ.

20. For my earnest expectation and hope is that I shall be ashamed in nothing, but that in all boldness, now and always, Christ shall be magnified in my body, whether by my life or by my death.

21. For to me to live is Christ, and

to die is gain.

22. But if the fruit of my labour in the flesh is to live, then I would have to consider what choice to make.

23. For I would be caught between two choices, to depart and be with Christ as desired, which might be better,

24. Or to remain in the flesh which for your sake would be more necessary.

25. And being persuaded of this, I know I should abide and continue with you all, for your advancement and the joy of faithfulness,

26. So that you can abundantly glorify Christ Jesus in me, as a result of my renewing my presence with you.

27. Always conduct yourselves as is worthy of the gospel of Christ, whether having come I see you, or whether being absent I hear things concerning you. Stand fast as one in Spirit and as one in soul, striving together in the faithfulness of the gospel.

28. Be not afraid of anything which those that oppose may do, which to them is an effort to destroy, but to you is designed of God for your salvation.

29. Because to you it was granted not only that you be faithful to Christ, but also that you suffer for him.

30. Enduring the same kind of conflicts as you have seen me endure, and are now hearing concerning me.

## 2

IF then there be any consolation in Christ, if any mercy and compassion,

2. It would complete my joy if you were likeminded, having the same love, being united in soul and mind;

3. Not contending one with the other; not trying to glorify self,

but in humility each esteeming the other above himself,

4. Not considering his own interests only, but also the interests of others.

5. Let this mind be in you which was also in Christ Jesus,

6. Who, though he was in the form of God, and esteemed it not robbery to be equal with God,

7. Yet gave this up, taking upon himself the form of a servant, being made in the likeness of men,

8. And having been found with the figure of a man, he humbled himself by being obedient unto death, even the death of the cross.

9. Wherefore God has highly exalted him, and given him a name which is above every name,

10. That at the name of Jesus every knee should bow, in heaven and on earth, and under the earth;

11. And that every tongue should confess, to the glory of God the Father, that Jesus Christ is the Lord.

12. Wherefore, my beloved, just as you have always obeyed, not only in my presence, but much rather in my absence, I ask you, Please work out your own salvation with fear and trembling;

13. For it is God who prompts you, both to will and to do that work which pleases him;

14. Do all things without murmuring or question;

15. That you might be faultless and obedient children of God, unblamable in the midst of a crooked and perverted generation; among whom you appear as lamps in the world,

16. Holding out the word of life, that I might glory in you in the day of the Lord, that I ran not in vain, nor laboured in vain.

17. And if my sacrifice results in your being found faithful, I rejoice, and rejoice with all of you.

18. And you rejoice with me over the same faithfulness.

19. I hope, in the Lord Jesus, to soon send Timotheus to you, to bring you courage and to bring back courage to me, for I know certain things concerning you.

20. And there is no other that I know of, who so genuinely cares for you.

21. For all seek their own interests rather than Christ's.

22. But the proof of him you know, that, as a child relating to a father, he served with me in the work of the gospel.

23. I hope to send him therefore, as soon as I can release him.

24. And I am persuaded in the Lord that I shall come myself shortly.

25. But I esteem it necessary now to send Epaphroditus, my brother and fellow worker and fellow soldier, who to you will be a messenger, and a minister, as he has been to me;

26. Since he has been longing for you all, and has been deeply depressed, because he knows that you heard that he was sick;

27. For indeed he was sick, nigh to death, but God had mercy on him, and not only on him, but also on me, that I might not have one sorrow heaped upon another.

28. Therefore I sent him diligently, that you might rejoice, and that I might be less sorrowful.

29. Therefore receive him joyfully in the Lord, and honour him;

30. Because he came near to death, disregarding his life for the work of Christ, that he might meet your need, and assist me in the ministry,

### 3

FINALLY my brethren, rejoice in the Lord. It is no trouble to me to write these things to you, and

to you it should be helpful.

2. Beware of dogs, beware of evil workers, and beware of those who insist on circumcision;

3. For we are the circumcision who serve God in spirit. We glory in Christ Jesus, and do not trust in the flesh.

4. If any man has reason to trust in the flesh, I have more,

5. I was circumcised on the eighth day, am an Israelite of the tribe of Benjamin, a Hebrew of the Hebrews. According to the law, I am a Pharisee.

6. As to my zeal, I persecuted the church. As to righteousness according to the law, I was blameless.

7. But those things which I once valued, I have now, because of Christ, regarded as valueless.

8. Yes indeed, I regard all things as valueless in comparison with the great value of the knowledge of Christ Jesus my Lord, on account of whom I have discarded them, regarding them as refuse that I might gain Christ,

9. And be found in him, not because of my righteousness in keeping the law, but because of that righteousness which was achieved by the faithfulness of Christ, the righteousness of the faithfulness of God.

10. That I might know him, and the power of his resurrection, and the fellowship of his sufferings, even taking the same form as his death.

11. If by that means I might attain to the resurrection of the dead.

12. I have not already received that power, nor have I yet been perfected, but I am pursuing, in an attempt to lay hold of that purpose for which Christ Jesus laid hold of me.

13. Brethren, I do not reckon myself to have yet reached the goal,

but this one thing I do - forgetting the things that are behind, and stretching out to the things which are before me,

14. I pursue my goal - the prize for which I was called from on high - the character of God as revealed in Christ Jesus.

15. As many therefore as wish to be perfect should be of this mind, and if you have doubts with regard to certain things, God will reveal to you what you should do.

16. Be guided by your attainments, Walk according to the same rule, thinking in the same way.

17. Follow my example brethren, and consider those who walk thus as a pattern;

18. For there are many walking, of whom I have often told you, and now tell you again even with weeping, who are the enemies of the cross of Christ.

19. Their end will be destruction. Their god is their belly. They glory in shame. They are earthly in their minds.

20. As for us, we have our membership in the heavenly sanctuary, from which we await our Saviour, the Lord Jesus Christ,

21. Who will transform our bodies of humiliation, so that they will conform with his glorious body, according to the outworking of his power by which he is able to subdue all things to his will.

#### 4

AND so my brethren, beloved and longed for, my joy and my crown, stand fast in the Lord beloved.

2. I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.

3. And I ask you also, my true yoke fellows, to assist these women who worked with me in the gospel, with Clement also, and the rest of my

fellow workers whose names are in the book of life.

4. Rejoice in the Lord always. Again I say, rejoice.

5. Let your gentleness be known to all men. The Lord is near.

6. Do not neglect anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God.

7. And the peace of God which surpasses our understanding shall guard your hearts and your thoughts in Christ Jesus.

8. Finally brethren, whatsoever things are honourable, whatsoever just, whatsoever pure, whatsoever lovely, whatsoever of good report; if there be any virtue, and if there be any praise, consider these things.

9. And what also you learned and received and heard and saw in me, these things do; and the God of peace shall be with you.

10. But I rejoice greatly that after so long a time you have begun to think of me again; not that you had forgotten me, but that you had no occasion to think of me.

11. I do not speak this way because I feel destitute, for I have learned to be content under all circumstances.

12. I know how to be brought low, and how to abound. In any and every thing I have been educated

both to be full and to hunger, both to abound and be deficient.

13. I am strong for all things for which Christ empowers me.

14. But it was good of you to be sympathetic in my tribulation.

15. Know also, O Philippians, that in the beginning of the gospel, when I came out from Macedonia, I had no fellowship with any from the church, in giving and receiving, save with you only.

16. And also when I was in Thessalonica, it was you who sent, not once but twice, to minister to my need.

17. It is not gifts that I seek, but the fruitage that abounds to your credit.

18. For I have everything in abundance. I am full, having received from Epaphroditus information of you, which is as an odour of a sweet smell, a sacrifice acceptable and well pleasing to God.

19. My God will supply all your needs according to his riches in glory in Christ Jesus.

20. To the God and Father of us all be glory for ever and ever. Amen.

21. Salute every saint in Christ Jesus. Salute the brethren for me.

22. Salute all the saints, and especially those of Caesar's household.

23. The grace of our Lord Jesus Christ be with you all. Amen.

## The Letter of Paul the Apostle to the COLOSSIANS

### 1

PAUL, an apostle of Jesus Christ by the will of God, and Timothy a brother,

2. To the saints at Colosse, faithful brethren in Christ. Grace to you and peace from God our Father and the Lord Jesus Christ.

3. We give thanks to the God and Father of our Lord Jesus Christ, continually for you in our prayers;  
4. For we have heard of your faithfulness in Christ Jesus, and of the love which you have towards all the saints,

5. Because of the hope which is laid up for you in the heavens. This hope was brought to you in the words of the truth of the gospel,

6. Which came to you, and to all the world, and has been bringing forth fruit among you, from the day when you first heard it and became aware of the grace of God in truth.

7. And you also learned of it from Epaphras our beloved fellow-servant, who for you is a faithful servant of Christ,

8. And who also told us of your love in the Spirit.

9. On hearing of this, we commenced, and have not ceased, to pray for you, asking that you may be given a knowledge of God's will, and spiritual wisdom and understanding,

10. That you might walk worthily of the Lord, pleasing him by your good works, bringing forth fruit thereby, and also growing into the knowledge of God,

11. Being strengthened with all power according to the might of his glory, that you might endure

longsuffering with joy,

12. Giving thanks to the Father, who made us competent to share in the inheritance of the saints of light,

13. And who has delivered us from the powers of darkness, and translated us into the kingdom of the Son of his love,

14. In whom we have redemption through his blood - the remission of sins.

15. For he is the image of the invisible God, the firstborn of all the creation;

16. Because by him were all things created, both in heaven and on earth, visible and invisible, whether thrones, or kingdoms, or principalities, or powers; all things were created by him and for him;

17. And he is before all, and in him all things subsist.

18. He is the head of the body the church; the beginning, the first-born from among the dead, that in all things he might hold the first place;

19. Because in him all fulness was pleased to dwell,

20. And by him are all things reconciled to God, for he made peace by the blood of his cross, and with all things, whether on earth or in heaven.

21. And you, who were once aliens and enemies in mind by your wicked works, he has now reconciled,

22. Through death in the body of his flesh, that he might present you holy and blameless and unproveable before God,

23. That is, if you continue in faithfulness, founded and firm, not being turned away from the hope of the gospel which you have

heard, and which has been preached in all the creation under heaven. For this task I Paul, have been made a servant.

24. And now I rejoice in my sufferings for you, for I am following the example of the tribulations of Christ, suffering in my body for his body, which is the church,

25. Of which I became a servant, in harmony with God's plan for me, that I should present to you the whole word of God -

26. The mystery which has been hidden from past ages and generations, but is now revealed to his saints;

27. To whom God wills to make known the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.

28. Him we announce, admonishing every man, and teaching every man in wisdom, that we might present every man perfect in Christ Jesus.

29. For this purpose I labour, striving to work in harmony with his power by which he governs me.

## 2

FOR I would like you to know that I bear a great burden for you and for those of Laodicea, particularly for those of you whom I have not seen face to face,

2. That your hearts may be encouraged, being knit together in love, and that all might enjoy the riches of the full assurance of understanding, attaining to the knowledge of the mystery of God the Father, and of the Christ;

3. In whom are hidden all the treasures of wisdom and knowledge,

4. And I would also like to advise you not to be misled by persuasive speech.

5. Though I am absent from you

in the flesh, yet in spirit I am rejoicing with you, for I detect your orderliness, and the steadfastness of your faithfulness in Christ.

6. Therefore, as you have received Christ Jesus the Lord, continue to walk in him,

7. Having been rooted and built up in him, and confirmed in faithfulness as you have been taught, abounding in this with thanksgiving.

8. Take heed lest anyone make a prey of you through philosophy and empty deceit, according to the traditions of men and the teachings of the world, and not according to Christ.

9. For in Christ dwells all the fullness of the Godhead bodily;

10. And you are complete in him who is the head of all principality and power,

11. In whom also you were circumcised with a circumcision not done with hands, but in the putting off of the body of the sins of the flesh in the circumcision of Christ;

12. Having been buried with him in baptism, and raised with him through the faithfulness of the work of God who raised him from among the dead.

13. And you also, who were dead in sin, being uncircumcised in your flesh, God has raised up together with him, having forgiven you all your sins,

14. And having blotted out the records of those things which were against you, taking it away, and nailing it to his cross;

15. Having stripped of their power the principalities of evil, he exposed them publicly, triumphing over them in this.

16. Do not let anyone judge you in what you eat or drink, or in respect of a feast day, or new moon, or sabbath.

17. For these are but shadows of things to come; but the body is of Christ.

18. Let no one defraud you of the prize which results from doing his will in humility, as do the angels who worship him. Let no one intrude into the secrets which have not been revealed to him, being vainly overconfident of his own capabilities;

19. And thus detaching himself from the head; for by the head the whole body is united by joints and ligaments that it might grow as God designed.

20. If then you died with Christ to the teachings of the world, why should you subject yourselves any more thereto?

21. You might not handle, taste, nor touch

22. Those things which tend to corrupt you when you follow the injunctions and teachings of men.

23. Such things may appear to be wise, but true wisdom lies in voluntary worship, and in humility, and in self-restraint, rather than in satisfying the demands of the flesh.

### 3

IF therefore you have been raised with Christ, seek those things which are above, where Christ sits at the right hand of God.

2. Centre your thoughts on the things of the heavenly sanctuary rather than on the things of earth;

3. For you have died to self, and your lives have been hidden with Christ in God;

4. And when Christ our life shall appear, then you also shall appear with him in glory.

5. Therefore put to death your earthly members which lead you into fornication, uncleanness, passion, evil desire, and covetousness which is idolatry,

6. For because of these things the wrath of God will come upon the children of disobedience;

7. Among whom at one time you walked when you were living in such disobedience;

8. But now, put off all such things as wrath, indignation, malice, blasphemy, and foul language from out of your mouths.

9. Do not lie one to another, having put off the former man with his deeds,

10. And having put on the new man who is being renewed in knowledge after the image of him who created.

11. In this goal there is no distinction made between Jew and Gentile, circumcision and uncircumcision, barbarian and Scythian, bondmen and freemen; for Christ is all things to all.

12. And you are the elect of God my beloved, therefore put on heart-felt sympathy, kindness, humility, meekness and longsuffering.

13. Bear with one another and forgive each other, if any should have a complaint to make. As Christ has forgiven you, so should you forgive others.

14. And to these virtues add love which binds them in perfection;

15. And let the peace of God rule in your hearts, thus uniting you in one body; and be thankful.

16. Let the word of Christ dwell in you richly, that in all wisdom you may teach and admonish each other, in psalms and hymns and spiritual songs, singing with gratitude in your hearts to the Lord.

17. And everything whatever it is that you do, whether in word or deed, do it in the name of the Lord Jesus, giving thanks to God the Father by him.

18. Wives, subject yourselves to your own husbands, as is becom-



ing in the Lord.

19. Husbands love your wives. Be not bitter against them.

20. Children, obey your parents in all things, for this is well pleasing to the Lord.

21. Fathers, do not provoke your children, lest they become discouraged.

22. Servants, obey in all things your masters in the flesh, not with eye service as men pleasers, but in simplicity of heart, fearing God.

23. And whatever you may do, work heartily as for the Lord and not for men;

24. Knowing that it is the Lord who will recompense you with the inheritance, for it is he whom you serve.

25. But he who does wrong shall be rewarded accordingly, for with God there is no respect of persons.

#### 4

MASTERS, give your servants that which is just and that which is equal, knowing that you yourselves have a Master in the heavens.

2. Continue steadfastly in prayer, watching in it, and giving thanks,

3. Praying also for us, that God may open up a door that we may preach the word, telling of the mystery of Christ, for whose sake I am bound.

4. That I may explain it, as occasion presents.

5. Be discreet in speaking to those outside the church, buying back the time.

6. Let your words be always gracious, seasoned with salt, that you may know how to answer each to the other.

7. Tychicus will tell you all you want to know about me. He is a

beloved brother, a faithful servant and fellow bondman in the Lord.

8. I sent him to you for this very purpose, that he might find out all about you and encourage your hearts.

9. With him is Onesimus, the faithful and beloved brother who is one of you. These men will tell you of all that is going on here.

10. Aristarchus, my fellow-prisoner, salutes you, as does also Mark the cousin of Barnabas concerning whom you were given instructions. (If he comes to you please receive him.)

11. And Jesus who is called Justus also salutes you. These, who are of the circumcision, are the only fellow-workers for the kingdom of God who have been a consolation to me.

12. Epaphras, one of your number salutes you. He is a bondman in Christ, always striving for you in his prayers, that you might stand perfect and be complete in every way, according to God's will.

13. I can witness to his great zeal for you, and for those in Laodicea, and those in Heirapolis.

14. Luke the beloved physician salutes you, and Demas.

15. Salute the brethren in Laodicea, and Numphas, and those who meet in her house.

16. And when this letter is read among you, be sure that it is read also to those of the church of Laodicea, and that you also read their letter.

17. Tell Archippus to be very careful to fulfil the service which he was given of the Lord.

18. I, Paul, salute you with my own hand. Remember me in prison. Grace be with you. Amen.

## The First Letter of Paul the Apostle to the THESSALONIANS

### 1

PAUL and Silvanus and Timothy, to the church of the Thessalonians, in God the Father and the Lord Jesus Christ. Grace to you and peace from God our Father, and the Lord Jesus Christ.

2. We always give thanks to God concerning all of you, remembering you in our prayers,

3. Always remembering your faithfulness in work, your labour of love, and your endurance in the hope of our Lord Jesus Christ before our God and Father.

4. Knowing your election, brethren, beloved of God,

5. Because our gospel came to you not in word only, but in the power of the Holy Spirit, assuring you of the knowledge that we had come for your good.

6. And you became imitators of us, and of the Lord, having accepted God's word, though in the face of great opposition, with the joy of the Holy Spirit.

7. So that you became examples to those that are faithful in Macedonia and Achaia;

8. For from you the word of the Lord has resounded, not only throughout Macedonia and Achaia, but in every place, so that your faithfulness to God is known. We do not need to tell anyone about it.

9. For everybody relates to us of how you accepted us, and of how you turned from your idols to serve a true and living God,

10. And to await the return of his Son from the heavens, Jesus, whom he raised from among the dead, and who will deliver us from the wrath that is coming.

### 2

FOR you yourselves know, brethren, that our coming to you has not been in vain.

2. And you know also that we, having before been subjected to suffering and insult at Philippi, were bold in our God to preach the gospel to you in the face of opposition.

3. For we did not teach you error, or uncleanness, nor did we deceive you,

4. But as we have been approved of God and entrusted with the gospel, so we preached, not to please men, but God who knows our hearts.

5. For never at any time did we come with flattering words, or other pretext of covetousness. God is our witness.

6. Nor did we come seeking glory from men. Nor did we, as Christ's apostles, employ our power so as to be burdensome to you or to others.

7. But we were gentle in your midst, as a nurse caring for her children.

8. Thus, burdened for you, we were pleased not only to teach you the gospel, but also to give you our affection, because to us you have become greatly endeared.

9. You will remember, brethren, that we laboured, toiling night and day, endeavouring not to be a burden to any of you, preaching to you the gospel of God.

10. You are witnesses, and God is witness, that in holiness and righteousness, and without blame, we were with you that believe.

11. You will recall, each one of you, that as a father exhorts his

own children, consoling them,  
12. Thus we exhorted you to walk  
worthily of God, who calls you  
to his own kingdom of glory.

13. Because of your response we  
give thanks to God unceasingly;  
for you received the word of God  
which we gave you, in preference  
to the word of men, taking it for  
what it truly is, God's word, which  
works in those who believe.

14. You became imitators, brethren,  
of the churches of God which  
are in Judea in Christ Jesus, in that  
you suffered from your own countrymen  
as they also did from the Jews,

15. Who killed both the Lord Jesus  
and their own prophets. They also  
drove us out. They do not please  
God, and are opposed to all of us,

16. Forbidding us to invite the  
Gentiles to be saved. Thus they  
multiply their sins, bringing upon  
themselves the uttermost wrath.

17. But we, brethren, having been  
separated from your faces - though  
not from your hearts - for a short  
time, are particularly anxious to  
see your faces again.

18. We therefore planned to come  
and see you. I Paul, made two  
attempts, but Satan hindered me  
each time.

19. For what is our hope or joy  
or crown of satisfaction? Is it not  
that we will stand with you before  
our Lord Jesus Christ at his coming?

20. For you are our glory and our  
joy.

### 3

THEREFORE, rather than endure  
this separation longer, we thought  
it good, while we remain in Athens  
alone,

2. To send Timotheus to you. He  
is a brother, a servant of God, and  
a fellow worker in preaching the

gospel of Christ. He will encourage  
you and establish you in faithfulness,

3. That none of you be moved by  
the trials that are coming upon us;  
for you yourselves know that trials  
will come.

4. When we were with you we  
warned you of a coming tribulation,  
and it came to pass.

5. And again, because I could not  
endure our separation longer, I  
sent him to you that I might know  
your faithfulness. I was concerned  
lest the tempter should tempt you,  
making our labour for you void.

6. But now that Timotheus is back  
again from seeing you, and from  
preaching the gospel to you, and  
has told us of your faithfulness and  
your love, and that your remembrance  
of us is good always, and  
that you long to see us just as  
much as we long to see you;

7. Therefore we are encouraged  
brethren, to see your progress in  
faithfulness, in the face of need  
and tribulation.

8. It is your faithful steadfastness  
in the Lord which gives us life.

9. And now, what thanksgiving are  
we able to render to God concerning  
you, rejoicing with all joy before  
God because of you,

10. And beseeching him night and  
day that we might see your faces  
again, and perfect those things  
which may be lacking in your  
faithfulness;

11. Asking that God himself, the  
Father of our Lord Jesus Christ  
might direct our way to you;

12. And that the Lord may make  
you to abound and exceed in love  
toward one another and toward  
all, as we abound in love toward  
you,

13. And that your hearts may be  
established, and found blameless  
and holy before God our Father at

the coming of our Lord Jesus Christ with all his saints.

## 4

FURTHERMORE then, brethren, we urge you and exhort you in the name of Jesus, that, as you have received instructions from us, so walk as it behoves you to please God, that you might progress more and more.

2. For you know what advice we gave you through the Lord Jesus.

3. It is God's will that you be sanctified, and that you abstain from fornication,

4. Each of you knowing how to possess his own vessel in sanctification and honour,

5. Not following the passion of lust as do the Gentiles who know not God,

6. Nor deceiving and taking advantage of your brother, because the Lord is the avenger of all these things, as we told you before,

7. For God called us not to uncleanness, but to sanctification.

8. He then that is inconsiderate, is not inconsiderate of man, but of God, the God who has given us the Holy Spirit.

9. But as regards brotherly love, you do not need my advice, for God has taught you himself to love one another.

10. And you should also exercise this love toward all the brethren in the whole of Macedonia; and we would urge you brethren to go even further,

11. Try hard to be quiet and to attend to your own business, working with your own hands as advised before;

12. That you might walk as an example to those who are not of the church, and be independent of others.

13. Now I do not wish you to be

ignorant brethren, concerning those that sleep, nor sorrowful like those who have no hope;

14. For if we believe that Jesus died and rose again, so also those who are asleep in Jesus will God raise with him.

15. And this we say to you in the name of the Lord, that we who remain alive until the coming of the Lord will in no wise go before those who sleep;

16. For the Lord himself shall descend from heaven with a shout of command, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first.

17. Then we, the living, who remain, will be caught up together with them in the clouds, and will meet the Lord in the air, and so shall we ever be with the Lord.

18. Encourage one another with these words.

## 5

BUT of the times and the seasons, brethren, there is really no need for me to write to you;

2. For you know perfectly well that the day of the Lord will come as a thief in the night;

3. For when they say "Peace and security," then suddenly will destruction come, as labour pains to a woman giving birth to a child. There will be no way to escape.

4. But you, brethren, are not in darkness that this day should overtake you as a thief,

5. For you are sons of light, and sons of day. We are not children of night nor of darkness.

6. We should not sleep as do others, but should watch and be sober;

7. For they that sleep, sleep at night, and they that drink do their drinking at night.

8. But we, who are children of the

day should be sober, having put on the breastplate of faithfulness and love, and the helmet of the hope of salvation.

9. For God has not appointed us for wrath, but for salvation through our Lord Jesus Christ,

10. Who died for us, so that whether we watch, or fall asleep, together with him we may live.

11. Therefore encourage one another, building one another up, just as you are doing.

12. We urge you, brethren, to know those who work among you, caring for you in the Lord and admonishing you.

13. Esteem them highly in love, because of their work. Be at peace among yourselves.

14. We urge you, however, to admonish the disorderly, console the faint hearted, sustain the weak, and be patient with all.

15. See that no one renders evil for evil to anyone. Always pursue good towards one another and towards all

16. Rejoice always.

17. Pray unceasingly.

18. Give thanks for everything, for this is the will of God in Christ Jesus for you.

19. Do not reject the Spirit.

20. Do not reject the prophecies.

21. Prove all things. Hold fast that which is right.

22. Abstain from every form of wickedness.

23. Now may the God of peace himself sanctify you wholly, that your entire spirit and soul and body be preserved and found blameless at the coming of our Lord Jesus Christ;

24. For he who calls you is faithful and will perform this.

25. Brethren pray for us.

26. Salute all the brethren with a holy kiss.

27. I adjure you by the Lord that you have this letter read to all the holy brethren.

28. The grace of our Lord Jesus Christ be with you. Amen.

## The Second Letter of Paul the Apostle to the THESSALONIANS

### 1

PAUL and Silvanus and Timothy, to the church of Thessalonians in God our Father and the Lord Jesus Christ.

2. Grace to you and peace from God the Father of our Lord Jesus Christ.

3. We should thank God always for

you, brethren, and this is reasonable because of your increasing faithfulness, and your increasing love one to the other.

4. We are happy to tell, in the churches of God, of your endurance and faithfulness in the midst of persecutions and difficulties with which you are surrounded.

5. This exemplifies the righteous judgment of God in accounting you to be worthy of that kingdom of God for which you suffer;

6. For it is righteous with God to recompense with tribulation those who oppress you;

7. But you who are oppressed, with peace and rest which we will share when Jesus is revealed coming from heaven with his angels and with power,

8. In flaming fire, awarding vengeance on those who know not God, and that fail to obey the gospel of our Lord Jesus Christ.

9. They shall suffer the penalty of eternal destruction from the presence of the Lord, and from the glory of his power,

10. When he shall come to be glorified in his saints, and to be reflected in all them that obey him, (including you who have accepted him) in that day.

11. Therefore we always pray for you, that you might be accounted worthy of the calling of God, and might fulfil God's good pleasure, doing the work of faithfulness with power,

12. So that the name of the Lord Jesus Christ may be glorified in you, and you glorified in him, according to the grace of God and of the Lord Jesus Christ.

## 2

NOW we admonish you brethren, concerning the coming of our Lord Jesus Christ, and our being gathered together to meet him;

2. That you be not disturbed in your minds, nor troubled by spirit or by word or by letter, as though we had told you that the day of the Lord is now present.

3. Let no one deceive you in any way. That day will not come before the apostasy, which will come

first, reveals the man of sin, the son of perdition,

4. The man who opposes and exalts himself above all that has to do with God, making himself an object of veneration, so that as God he sits down in the temple of God setting himself up as God.

5. Do you not recall my telling you of this when I was with you?

6. And now you know that he is being restrained, but that he will be revealed in his own time;

7. For the mystery of lawlessness is already working, but there is one who restrains him at present, and will continue to restrain until he is removed.

8. Then that lawless one will be revealed, whom the Lord will consume with the breath of his mouth, and destroy by his brightness at his coming.

9. The coming of that lawless one is according to the working of Satan, with every power and with signs and wonders of falsehood,

10. In every deceitfulness of unrighteousness among those that will perish, because of failing to perfect, through obedience to the truth, that love which could have saved them.

11. And because of this God will allow them to work in error, believing what is false,

12. That all might be judged who do not obey the truth but delight in unrighteousness.

13. But we should give thanks to God always for you, brethren, beloved of the Lord, that God chose you from the beginning to be saved by the sanctification of your spirit through obedience to the truth.

14. To which he called you by our gospel, that you might attain to the glory of our Lord Jesus Christ.

15. So then brethren, stand firm and hold fast the teachings which

we have taught you, either by word or by our letters.

16. And our Lord Jesus Christ himself, and our God and Father who loves us, and gave us eternal encouragement and good hope by his grace,

17. May he encourage your hearts, and may he establish you in every good word and work.

### 3

FURTHERMORE, brethren, pray for us that the word of the Lord may spread and be glorified, just as it is with you;

2. And that we may be protected from unreasoning and wicked men, for not all are faithful.

3. But the Lord is faithful, who will establish you, and keep you from evil.

4. And we trust that the Lord will guard you, that the things which we advise you to do, you are doing and will continue to do;

5. That the Lord may direct your hearts into the love of God, and into endurance after the example of Christ.

6. Now we charge you, brethren, in the name of our Lord Jesus Christ, that you separate yourselves from those brethren who walk not according to order, nor according to the teachings which they received from us;

7. For you yourselves know that you should follow our example,

for we were not disorderly when among you,

8. Nor did we accept bread from anyone for nothing, but we laboured and toiled, working night and day that we might not be a burden to anyone.

9. Not that we do not have authority, but that we might set an example for you to copy;

10. For we charged you, when we were with you, that if anyone does not wish to work, neither should he eat.

11. We hear that some among you are walking in a disorderly manner, not working at all, but being busy bodies.

12. Now we charge you, and urge by our Lord Jesus Christ, that such should be taught to work quietly, eating the bread which they have earned.

13. But you, brethren, do not be discouraged in well doing.

14. But if anyone fails to obey the instruction of this letter, mark him, and do not go along with him, that he may be ashamed.

15. Do not regard him as an enemy, but advise him as a brother.

16. May the Lord of peace himself give you peace continually in every way. May he be with you all.

17. With my own hand I write the salutation which is the sign of my every letter. Paul.

18. The grace of our Lord Jesus Christ be with you all. Amen.

## The First Letter of Paul the Apostle to TIMOTHY

### 1

PAUL, an apostle of Jesus Christ, by command of God our Saviour, and the Lord Jesus Christ our hope,

2. To Timothy, my true and faithful child; may grace, mercy and peace be yours from God our Father, and Christ Jesus our Lord.

3. As I advised you before, when I commissioned you to remain at Ephesus as I was about to go to Macedonia, that you charge some not to teach other doctrines,

4. Nor listen to fables and endless genealogies which only give rise to questionings rather than to the performing of faithfulness to God, so I advise you again.

5. For the purpose of this advice is that you develop love, flowing from a pure heart, from a good conscience, and from an unpretended faithfulness.

6. Some have missed this mark, and have turned aside to selfish talking.

7. Trying to be teachers of the law, they do not understand what they teach, nor what they emphatically affirm.

8. Now we know that the law is good if it is genuinely practised,

9. And understand that for the one who obeys it, it holds no condemnation, but for the disobedient and insubordinate, for the ungodly and sinful, for the unholy and profane, for the smiters of fathers and smiters of mothers, for the slayers of men,

10. For fornicators and abusers of themselves with men, for men stealers, liars, and perjurers, and for those that oppose any other sound teaching, it holds condemnation.

11. This is according to the gospel of the glory of the blessed God, with which I have been entrusted.

12. I thank him, Christ Jesus our Lord, who strengthened me, that he esteemed me to be faithful, appointing me to his service.

13. Before this I was a blasphemer, and a persecutor, and insolent; but I was shown mercy because, being ignorant I did it innocently.

14. But I was overwhelmed by the grace of our Lord as revealed in the faithfulness and love of Christ Jesus.

15. Faithful is the word, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.

16. But I was shown mercy for this reason, that in me, the chief of sinners, Jesus Christ might show forth the whole pathway of long-suffering, as an example to those contemplating acceptance of Christ's offer of eternal life through him.

17. Now to the King of eternity, the incorruptible, invisible, only wise God, be honour and glory for ever and ever. Amen.

18. This charge I commit to you my child Timothy, that in harmony with the prophecies before given to you, you might fight a good fight,

19. Holding on to your faithfulness and your good conscience. Some have cast away their conscience, and have made shipwreck of their faithfulness.

20. These include Hymenaeus and Alexander, whom I delivered up to Satan, that they may be disciplined not to blaspheme.



## 2

I exhort therefore, that you first of all make supplications, prayers, intercessions, thanksgivings, for all men;

2. For kings and all that have authority, that we may live quiet and peaceful lives in all piety and sincerity;

3. For this is good and acceptable before God our Saviour,

4. Whose wish is that all men be saved, and come to a knowledge of the truth.

5. For there is one God, and one mediator of God and men, the man Christ Jesus,

6. Who gave himself a ransom for all, the testimony of which is to be rendered in its own time,

7. To which task I was appointed a herald and an apostle, (I speak the truth in Christ. I do not lie) and a teacher of the Gentiles in faithfulness and truth.

8. I would therefore, that all men in every place pray, lifting up holy hands, laying aside all wrath and reasoning.

9. And in like manner also that women, in seemly guise and with modesty and discretion, adorn themselves, not with plaitings, or gold, or pearls, or expensive clothing.

10. But with that which is becoming to women who profess to fear God - with good works.

11. Let a woman learn in quietness and subjection,

12. But I do not allow of a woman teaching or exercising authority over a man; but rather that in quietness she find her strength.

13. For Adam was formed first, and then Eve.

14. Adam was not deceived, but the woman, having been deceived, brought transgression;

15. But they shall be saved through bearing children, if they abide in

faithfulness and love and sanctification with discretion.

## 3

THESE words are faithful, that if anyone desires eldership in the church, he desires a good work.

2. It is required then that an elder be without reproach, the husband of one wife, sober, discreet, a man of character, hospitable and able to teach.

3. He should not be given to wine, not a striker, not greedy of ill-gotten gain, but gentle, not argumentative, not loving money.

4. He should rule well his own house, having his children subject to him in all gravity.

5. (For if one knows not how to rule one's own house, how can one take care of the church of God.)

6. He should not be a novice, lest being proud of himself he fall to the temptation of the devil.

7. But it is required of him that he be well thought of by those outside of the church, lest he fall into reproach and the snare of the devil.

8. Those who serve in the church should, in like manner, be grave, not double tongued, not given to much wine, not greedy of ill-gotten gain,

9. Holding the mystery of the faith in a pure conscience.

10. And let these also be proved first, and then, if unimpeachable, allowed to serve.

11. In like manner also should their women be grave, not gossipers, sober, and faithful in all things.

12. Let him who serves be the husband of one wife, ruling well his children and his own household.

13. For those who serve will improve their ability, and acquire boldness in their faithfulness to Christ Jesus.

14. I write these things, hoping

that I will see you soon;

15. But should my coming be delayed, that you may know how a person should conduct himself in the house of God, which is the church of the living God, the pillar and foundation of the truth.

16. For without doubt, great is the mystery of godliness; God was manifested in the flesh, was declared sinless by the Spirit, was acknowledged by angels, was preached among the Gentiles, was believed on in the world, and was received up into glory.

#### 4

NOW the Spirit tells us definitely that, in the last days, some shall depart from the faith, giving heed to the deceptions of evil spirits, and to doctrines of devils;

2. Speaking lies as hypocrites, having seared consciences,

3. Forbidding marriage, and forbidding foods which God made to be received with gratitude by the faithful who know the truth.

4. For everything that God has made is good. Nothing should be rejected, but thankfully received,

5. For it is sanctified by God's word and hand.

6. If you lay these things before the brethren you will be a good servant of Jesus Christ, having been nourished with faithful words, and having closely followed the good teaching you have received.

7. Refuse profane and old wives fables. Practise godliness.

8. For though bodily exercise may be beneficial, godliness is most profitable, for it promises life now, and also that life which is to come.

9. Faithful is this word and worthy of all acceptance,

10. That, for immortality, we both labour and suffer reproach, because we have this hope in a living

God who is the preserver of all men, especially of those that serve him.

11. Command these things and teach them.

12. Let no one despise your youth, but be an example to the faithful in word, conduct and love; in spirituality, in faithfulness and in purity.

13. Until I come pay attention to reading, to exhorting, to teaching.

14. Do not neglect to use the gift which was given you through prophecy and the laying on of hands by the elders.

15. Meditate upon these things. Make them your own, that you may advance in the eyes of all.

16. Take care of yourself. Continue to do the things you have been taught, for in so doing you will not only save yourself, but those who hear you.

#### 5

DO not sharply rebuke an elder, but urge him as a father, and the younger men as brethren,

2. And the elder women as mothers, and the younger women as sisters, with all purity.

3. Honour those widows that are indeed widows,

4. But if any widow has children or descendants, let them understand that they have a moral obligation to care for their parents. This is good and acceptable before God.

5. Now she who is a widow indeed, and left alone, has her hope in God to whom she prays night and day.

6. But she who lives to gratify herself is dead while she lives.

7. Teach them these things that they may be irreproachable.

8. For if anyone fail to provide for his own, especially for those of his own household, he has denied the

faith and is worse than an infidel.

9. A widow, to be listed for help, should be not less than sixty years of age, having been the wife of one man,

10. And having given evidence of good works, that is, having brought up her children, having entertained strangers, having washed the saints' feet, having given relief to the oppressed, and having followed after every good work,

11. But refuse younger widows, when they become indifferent in their attitude toward Christ, or wish to remarry,

12. Or are subject to judgment for having cast off their former faithfulness,

13. And having learnt to be idle, they go from house to house, not simply as idlers, but as gossipers and busy-bodies, speaking of things which they ought not.

14. I would therefore that the younger widows marry again, bear children, and rule their houses in such a way as to be beyond reproach.

15. Some are already pursuing aside after Satan,

16. If any believer has widowed relatives, let him or her impart relief to them, that they be not a burden to the church, and that those who are indeed widows be cared for.

17. Let the elders who do their task well be accounted worthy of double honour, especially those who labour hard in speaking and teaching;

18. For the scripture says, "Do not muzzle the ox which treads the corn," and "The workman is worthy of his hire."

19. Do not receive an accusation against an elder, unless it is on the testimony of two or three witnesses.

20. Those who sin publicly, rebuke publicly, that others may have fear.

21. I testify earnestly before God and the Lord Jesus Christ and the elect angels, that you observe these things, without prejudice or partiality.

22. Do not be quick to lay hands on anyone, nor to share in the sins of others. Keep yourself pure.

23. Drink no longer water only, but, because of your frequent stomach disorders, use a little wine,

24. With some men their sins are confessed, and go before to judgment, but with some they follow after.

25. Similarly, good works are recorded in heaven, and those that are otherwise, cannot be hidden from the judgment to come.

## 6

LET all servants esteem their masters worthy of honour, that the name of God and the teaching of God be not blasphemed.

2. And they that have masters who believe, let them not despise them because they are brethren, but let them serve them because they are faithful and beloved, and are helped by good service. These things teach and exhort.

3. If any teach other doctrine, differing from the sound words of our Lord Jesus Christ, and those words that teach godliness,

4. He is proud and ignorant. He is confused about questions, and from disputing the meanings of words. This leads to envy, strife, evil speaking, and wicked suspicion.

5. It leads to vain arguments, corrupted in the minds of men who are destitute of truth, maintaining that gain is godliness. Withdraw yourselves from such.

6. Godliness with contentment is great gain;

7. For we brought nothing into this world, and it is obvious that we can carry nothing out.

8. But having food and clothing, let us be satisfied with these.

9. Those who desire to be rich only fall into temptation, and are snared by many unwise and hurtful desires which draw them to destruction and perdition.

10. For the love of money is the root of all evils, and some, pursuing it, are turned away from faithfulness and find themselves pierced with many sorrows.

11. You, O man of God, flee these things. Pursue righteousness, godliness, faithfulness and meekness.

12. Fight the good fight of faithfulness. Lay hold on eternal life to which you are called and did confess before many witnesses.

13. I charge you before God who gives life to all, and Christ Jesus who witnessed before Pilate for the truth,

14. That you keep the commandments scrupulously, and without reproach, until the appearing of our Lord Jesus Christ.

15. For they, in their own time shall show the blessed and only ruler, the King of Kings and Lord of Lords,

16. Who alone has immortality, dwelling in light unapproachable, whom no man has seen or is able to see, to whom be honour and power everlasting. Amen.

17. Charge those that are rich in this present world, not to be high minded, nor to trust in the uncertainty of riches, but in the living God who gives generously all things for our enjoyment.

18. Charge them to do good, to be rich in good works, to be liberal in giving, ready to communicate,

19. Treasuring up for themselves a good foundation for the future, laying hold of eternal life.

20. O Timothy, keep that which I have committed to you, avoiding profane and empty babblings, and disputations of knowledge falsely so called,

21. Which some professing to have, have missed the mark. Grace be with you. Amen.

## The Second Letter of Paul the Apostle to

### TIMOTHY

#### 1

PAUL, an apostle of Jesus Christ by the will of God according to the promise of life in Christ Jesus,

2. To Timothy my beloved child, may grace, mercy, and peace be yours from God the Father and Christ Jesus our Lord.

3. I am thankful to God whom, from my forefathers, I have learned to serve with a pure conscience, that unceasingly I have before me the memory of you in my supplications night and day,

4. Longing to see you, and remembering your tears brings back joy

to my heart.

5. For I remember your unpretended faithfulness - a faithfulness which first dwelt in your grandmother Lois, and then in your mother Eunice, and then, I am persuaded, in you also.

6. And because of this may I remind you to rekindle the gift of God which was given you by the laying on of hands;

7. For God does not give a spirit of cowardice, but of power and of love, and of wise discretion.

8. You should not, therefore, be ashamed of the testimony of the Lord, nor of me his prisoner, but be prepared to suffer hardship along with the gospel, in harmony with the power of God,

9. Who saved us and called us with a holy calling, not because of the works which we have done, but because of his own purpose, and the grace which was extended to us in Christ Jesus before the world began,

10. But is now made manifest in the appearing of our Saviour Jesus Christ, who has cancelled the power of death, and brought life and incorruptibility to light in the gospel.

11. To proclaim this I was appointed a herald and an apostle and a teacher to the Gentiles.

12. For this cause I suffer these things, but I am not ashamed, for I know him to whom I have given my loyalty, and am convinced that he is able to preserve that which I have committed to him, and find me to be his in that day.

13. Remember to mark well those sound words which you heard from me, spoken in faithfulness and love as from Christ Jesus.

14. The good advice given you, preserve by the Holy Spirit which dwells in us.

15. Many in Asia have turned away from me, including Phygellus and Hermogenes.

16. May the Lord grant mercy to the household of Onesiphorus because he often refreshed me, and was not ashamed of my chain;

17. But, having been in Rome himself, he was more diligent in seeking me out and finding me.

18. May the Lord grant that in that day he shall find mercy from the Lord. The service that he rendered in Ephesus is better known to you than to me.

## 2

YOU therefore, my child, be strong in the grace which is in Christ Jesus.

2. And the things you have heard of me in the presence of many witnesses, these pass on to faithful men that are competent to teach others.

3. You, therefore, suffer hardship as a good soldier of Jesus Christ.

4. No such soldier entangles himself with the affairs of this life, for he is anxious to please the one who engaged him.

5. And also, an athlete, contending, will not be crowned, if he strives not to keep the laws of the contest.

6. The husbandman must labour before he partakes of the fruits.

7. Consider the things I say prayerfully, for the Lord can give you understanding in all things.

8. Remember that Jesus Christ, who was of the seed of David, according to my gospel, was raised from the dead.

9. For preaching this gospel I suffer hardship and bonds, as though I were an evil doer, but this does not bind the word of God.

10. I do not mind enduring all this for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, and the freedom

of eternal glory.

11. The word is faithful which tells us that, if we die together with him, we shall also live together with him;

12. If we endure together with him, we shall also reign together with him; but if we deny him now, he also will deny us.

13. If we are unfaithful, he will remain faithful, for he cannot misrepresent his own character.

14. Remember these things, and tell others earnestly, before the Lord, not to engage in unprofitable arguments for such might turn away those who hear.

15. Strive to present yourself to God as a workman of whom he can approve, without shame, decisively presenting the word of truth.

16. Have nothing to do with profane and unproductive contentions which only detract from godliness.

17. Such arguments present the food that poisons. Of such food have Hymenaeus and Philetus partaken;

18. For, in aiming at truth, they have missed the mark, asserting that the resurrection has already taken place, and, by their attitude, are overthrowing the faithfulness of some.

19. Nevertheless God's foundation stands firm, for it is sealed by the fact that the Lord knows those that are his. Let everyone, therefore, who takes upon himself the name of Christ depart from unrighteousness.

20. In a large house there are not only golden and silver vessels, but also wooden and earthen vessels. Some are made for a noble use, and some for a lowly use.

21. If therefore, anyone cleanses himself from unrighteous deeds, he shall be a vessel for noble use. Having been sanctified, and made

of service to the master, he is prepared to perform every kind of good work.

22. Flee away, then, from youthful lusts, and pursue after righteousness, faithfulness, love, and peace with those who, from purity of heart, seek the Lord.

23. Refuse to listen to undisciplined suggestions, knowing that they lead to unreasonable arguments.

24. As a servant of the Lord you are required to avoid contention, but to be gentle towards all, able to teach, forbearing,

25. Meekly disciplining those who oppose the truth, whom perhaps God may lead to repentance and to the acknowledging of the truth.

26. For they may awaken to realize that they have been ensnared by the devil and acting according to his will.

### 3

YOU must know that the last days will be difficult and dangerous.

2. For men will be lovers of self, lovers of money, boastful, proud, evil speaking, disobedient to parents, unthankful and unholy.

3. They will be without natural affection, obstinate, false accusers, incontinent, savage, despising that which is good.

4. Traitors, self-important, proud, lovers of pleasure rather than lovers of God;

5. Having a form of godliness, but denying the power of godliness. Avoid these people.

6. These are the kind of people who enter other people's houses, and captivate silly women laden with sin, who are enticed by various lusts.

7. They are always learning, but are never able to arrive at a knowledge of the truth.

8. Just as Jannes and Jambres withstood Moses, so also these resist the truth. They are corrupted in mind and worthless as far as their faithfulness is concerned.

9. They are unable to advance because their folly is known to all, as was also that of Jannes and Jambres.

10. But you have closely followed my teaching, my conduct, my purpose, my faithfulness, my patience, my love, my endurance,

11. My persecutions and my sufferings, such as happened to me in Antioch, in Iconium, and in Lystra. You have seen the kind of persecutions I have endured, and that the Lord delivered me out of them all.

12. All indeed, who wish to live godly lives in Christ Jesus will be persecuted.

13. Wicked men and imposters will go from worse to worse, misleading and being misled,

14. But as for you, abide in the things that you have learnt, and of which you have been assured, knowing from whom you have learnt them.

15. For from babyhood you have known the sacred writings which are able to make you wise concerning salvation, available through the faithfulness of Christ Jesus.

16. All scripture is given by inspiration, and is profitable for teaching, for convicting, for correcting, and for discipline in the performing of righteousness.

17. For in this way a man of God may become complete, and fully fitted to perform every good work.

#### 4

**EARNESTLY** do I implore you therefore, before God and the Lord Jesus Christ, who is to judge the living and the dead, that he might

establish his kingdom and his appearing.

2. Preach the word. Be emphatic, whether in season or out of season. Convict, rebuke, and encourage with all the patience required in teaching.

3. For there will come a time when they will not accept sound teaching, but, in harmony with their own desires, will choose teachers who will please their fancies;

4. And will turn away their ears from the truth, and listen to fables.

5. But as for you, be thoughtful at all times. Suffer hardships willingly. Do the work of an evangelist, and fully carry out your work.

6. For I am already nearing the end of my work. The time of my release is near.

7. I have fought a good fight, I have finished my task, I have kept the commandments,

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me in that day, and not to me only, but to all them also who love his appearing.

9. Try to come to me quickly

10. For Demas has forsaken me, having loved this present world, and has gone to Thessalonica; Crescens has gone to Galatia, and Titus to Dalmatia.

11. Luke alone is with me. When you come bring Mark with you, for he will be useful in my service.

12. I have sent Tychicus to Ephesus.

13. When you come bring the cloak which I left at Troas with Carpus, and also the books I left - especially the parchments.

14. Alexander the smith did many evil things against me. May the Lord reward him according to his works.

15. Beware of him, for he has bit-

terly opposed our words.

16. In my first defence no one stood with me. All forsook me. (May it not be reckoned against them.)

17. But the Lord stood by me and strengthened me, so that through me the gospel was fully preached that all the Gentiles should hear, while the Lord delivered me out of the lion's mouth.

18. And he will deliver me from every wicked work, and will preserve me for his kingdom - the

heavenly kingdom. To him be glory for ever and ever. Amen.

19. Salute Priscilla and Aquilla, and the household of Onesiphorus, 20. Erastus remains in Corinth; but Trophimus I left at Miletus, sick.

21. Try to come to me before winter. Eubulus salutes you, and Pudens, and Linus, and Claudia, and all the brethren.

22. May the Lord Jesus Christ be with your spirit. Grace be with you all Amen.

## The Letter of Paul the Apostle to TITUS

### 1

PAUL, a servant of God and an apostle of Jesus Christ, in harmony with the faithfulness of God's elect, and the knowledge of the truth, which is godliness;

2. Living in the hope of life eternal, which the God who cannot lie promised before the world began,

3. But which, by his word, in its own time is being revealed in the preaching with which I have been entrusted, in harmony with the commandment of God our Saviour;

4. To Titus, my true child in harmony with our common bond of fidelity. Grace, mercy and peace from God the Father, and the Lord Jesus Christ our Saviour.

5. The reason why I left you in Crete was that you might carry on, and set right those things which needed attention, and that you

might appoint elders in every city as I had instructed.

6. An elder must be of unquestionable character, the husband of one wife, having believing children, and not under accusation for licentiousness or unruliness.

7. For it is required that an elder be blameless as God's steward. He must not be selfwilled, not passionate, not given to wine, not a striker, not greedy of ill-gotten gain.

8. He must be hospitable, a lover of that which is good, discreet, just, holy, temperate.

9. He must be obedient to the teaching of the faithful word, that he may be able both to encourage with his sound teaching, and to convict those who question his teaching.

10. For there are many vain talkers and mind deceivers, especially



of the circumcision, who are in-subordinate.

11. Whose arguments it is necessary to stop ere they throw the whole house into disorder, teaching things which they ought not, that they might gain some selfish benefit thereby.

12. One of them - a prophet of their own - once said, "The Cretans are always liars, wild and evil beasts, gluttons and lazy."

13. This was truly said, and therefore such people should be convicted firmly, that they may be soundly established in their loyalty.

14. Not adhering to Jewish tables and the commandments of men which turn people away from the truth.

15. All things are pure to the pure, but to those who are impure and unfaithful, nothing is pure. They are impure in both mind and conscience.

16. They may profess to know God, but in their works they deny him, being abominable and disobedient, and in every type of good work they are worthless failures.

## 2

BUT you, Titus, speak those things that are doctrinally sound,

2. Teach the aged men to be sober, grave, discreet, sound in faithfulness, in love and in endurance.

3. Teach the aged women, in like manner, to deport themselves as daughters of God. They should not be slanderers, not enslaved to wine, but teachers and examples of what is right,

4. That they might educate the young women to love their husbands and love their children,

5. To be discreet, virtuous, good home keepers, and subject to their own husbands, that the word of God might not be exposed to re-

proach.

6. Teach the younger men in like manner to be discreet;

7. Hold yourself always to be an example of good works, of purity of doctrine, of gravity and sincerity.

8. Let your speech be pure and perfect, so that he who opposes you may feel ashamed, being unable to fault you.

9. Teach servants to be subject to their own masters, to be pleasant in their ways, not contradicting,

10. Not robbing, but showing faithfulness in their service; that in harmony with the teaching of your Saviour they may glorify God in all things.

11. For the grace of God which brings salvation, has been offered to all men,

12. Informing us that, by denying ungodliness and worldly desires, we can live discreetly, and righteously, and piously in this present day,

13. Looking for that blessed hope - the appearing in us of the glory of our great God and Saviour Jesus Christ -

14. Who gave himself for us that he might redeem us from our separation from the law, and might purify to himself a peculiar people, able and anxious to obey it.

15. Preach and urge these things, with command and conviction. Let nothing discourage you.

## 3

REMINDE the believers to be subject to those in authority, and ready to obey every good work;

2. To avoid speaking badly of anyone, to avoid being contentious, but rather to be gentle, showing meekness to all,

3. For we were once ourselves ignorantly disobedient, led astray, giving rein to various lusts and

pleasures, living in envy and malice, hating one another and being hated.

4. But this situation changed when we saw the Saviour's kindness, and the love of God to man;

5. And that it was not because of any righteous work which we had done, but because of his mercy that he provided for our salvation through the washing of regeneration, and the power of the Holy Spirit to renew us,

6. Which power he poured out richly in Jesus Christ,

7. That, having been restored to favour by his grace, we might become heirs, and receive the hope of eternal life.

8. The word is faithful, (and I would like to strongly emphasize this) that those who have believed God should take care to be forward in the doing of good works, for this is good and profitable to men,

9. Stand aloof from foolish questions, and genealogies, and strifes, and contentions about law, for they are vain and unprofitable.

10. A man who persistently presents false doctrines after having been admonished a second time, should be rejected;

11. Knowing that such a one is perverted, and that he sins, and is therefore self-condemned.

12. When I send Artemas to you, or Tychicus, try to come to Nicopolis; for I have decided to spend winter there.

13. Zenas the lawyer, and Apollos, provide for, and send on their way lacking nothing.

14. And also teach our people to be forward in performing good works, supplying necessary needs, so that they be not unfruitful.

15. All that are with me salute you. Greet those who love us in the faith. Grace be with you all. Amen.

## The Letter of Paul the Apostle to

### PHILEMON

PAUL, a prisoner of Jesus Christ, and Timothy our brother, to Philemon the beloved, and our fellow-worker.

2. And to Apphia the beloved, and to Archippus our fellow-soldier, and to the church which meets in your house.

3. Grace be to you, and peace from God our Father and the Lord Jesus Christ.

4. I thank my God for you always,

mentioning you in my prayers.

5. I have been hearing of your love and faithfulness which you have towards the Lord Jesus, and towards all the saints.

6. And as I see you acknowledging Christ in every good thing, I am drawn very near to you in the fellowship of faithfulness.

7. For we are most grateful and greatly encouraged by your love our brother. It refreshes the saints

here, and stirs our emotions.

8. Now, though I may be bold in ordering you as to what you should do,

9. Yet because of the love relationship, I simply exhort you as Paul the aged who is also a prisoner of Jesus Christ.

10. I exhort you for my child Onesimus, whom I adopted when in my bonds.

11. He was once unprofitable to you, but now is profitable both to you and to me.

12. So I ask you now to receive him as my precious son,

13. Whom I was hoping to keep with me to represent you in the preaching of the gospel.

14. But I did not want to do anything without your consent; for you are not obliged to help, but have the opportunity of doing so according to your willingness.

15. It may have been for a purpose that he was separated from you for a time, that later you might repossess him,

16. Not as a servant, but better than that, as a brother beloved, especially to me, and how much more might he be to you, both in

the flesh and in the Lord?

17. If you therefore regard me as a partner, receive him as you would me.

18. If he has wronged you or owes you anything, put this to my account.

19. I, Paul, write with my own hand, I will repay; though I might mention that you owe me even yourself also.

20. Yes brother, may I from you have some profit in the Lord? Give me some refreshing in the Lord.

21. For being persuaded of your obedience, I wrote to you, knowing that you would do more than I asked.

22. Will you also prepare a lodging for me, for I hope that, through your prayers I will be granted the opportunity to comply with your request.

23. Epaphras my fellow-prisoner in Christ Jesus salutes you,

24. Mark also, and Aristarchus, Demus and Luke my fellow-workers.

25. The grace of the Lord Jesus Christ be with your spirit. Amen.

## The Letter of Paul the Apostle to the

### HEBREWS

#### 1

GOD, who on many occasions and in many ways, spoke in times past to our fathers through the prophets,

2. Has, in these last days, spoken to us through his Son, whom he appointed heir of all things, and by whom also he made the worlds;

3. Who, being the brightness of his

glory, and the express image of his person, and upholding all things by the word of his power, after having, by himself, made provision for the cleansing of our sins, sat down on the right hand of the Father's throne on high.

4. Having become so much better than the angels as the more excellent name which he inherited reveals.

5. For to which of the angels did God ever say, "You are my Son, Today have I begotten you," and again, "I will be to him for Father, and he will be to me for Son?"

6. And, when he brought again this first-born into the place where he abides he said, "And let all the angels of God worship him."

7. And, speaking of the angels he said, "Who makes his angels spirits, and his ministers a flame of fire."

8. But speaking of the Son he said, "Your throne O God, is for ever and ever. A sceptre of righteousness is the sceptre of your kingdom."

9. You loved righteousness and hated disobedience to your law, therefore, because of this, God your God, has anointed you with the oil of triumphant exultation above your companions.

10. For, in the beginning Lord, you laid the foundations of the earth. The heavens also are the works of your hands.

11. Therefore, though they shall perish, yet you never will; and though they grow old as a garment,

12. And you roll them up as a covering, that they may be changed, yet you are the same, and your years shall never fail."

13. Now to which of the angels did he ever say, "Sit on my right hand until I place your enemies, as a footstool, under your feet?"

14. None, for are they not all min-

istering spirits, sent forth for the service of those who shall be heirs of salvation?

## 2

AND because of this - because Christ has been thus exalted at the right hand of God - we should give careful heed to the words we have heard from him, lest we should at any time drift away;

2. For if the words spoken by angels were true, and every transgression and disobedience revealed by them received a just punishment,

3. How can we expect to escape punishment, if we neglect this great salvation which was first told us by the words of our Lord, and later confirmed by those who heard it,

4. And certified by God through signs and wonders, and by various demonstrations of the power of the Holy Spirit, as God willed it.

5. For not to angels will he give dominion over his place of abode which is to come, and of which we speak;

6. But to man, as one fully testified somewhere, saying, "What is man, that you are mindful of him, or the son of man, that you visit him?"

7. For you made him a little lower than the angels, and have crowned him with glory and honour. You made him to have dominion over the works of your hands;

8. You have put all things in subjection under his feet." Now in putting all things in subjection under him, there can be nothing that will not be put under him. But we do not see all things put under him as yet,

9. But we see Jesus, who was made a little lower than the angels, that he might suffer death, now crowned with glory and honour, for he, by the grace of God, tasted death

for everyone.

10. For it was the purpose of him, who upholds all things, and in whom all things consist, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering.

11. For both he, and all who sanctify themselves, as he did, through suffering, are one. He is not ashamed to call them brethren.

12. Saying, "I will announce your name to my brethren. In the midst of the assembly I will sing praises to you."

13. And again, "I will put my trust in him." And again, "Behold, I and the children which God gave me."

14. Since therefore, the children are flesh and blood, he also likewise took part in the same, that he might through death destroy him that has the power of death, that is the devil.

15. And might set free all who, because of the fear of death, have been all of their lives subject to bondage.

16. For he did not take the form of an angel, but the form of the seed of Abraham,

17. So that he could in all things be made like unto his brothers, for only in so doing could he become a merciful and a faithful high priest, having a relationship to God, that he might make reconciliation for the sins of the people.

18. For having suffered himself - having been tempted - he is able to help them that are tempted.

### 3

WHEREFORE, holy brethren, partakers of the heavenly calling, let us consider the Apostle and High Priest of our profession, Christ Jesus.

2. He was faithful to the One who

appointed him, just as Moses was also faithful in all his house,

3. But he was counted worthy of more glory than was Moses, as the builder is worthy of more honour than the building;

4. For every house is built by someone, but God is the builder of all things.

5. Moses was indeed faithful in all his house as a ministering servant, that he might be a type or symbol of things to be revealed later.

6. But Christ, as the Son, was faithful, ruling his house of which we are the members, that is, if we, like him, hold with boldness our hope of glory firmly unto the end.

7. Therefore the Holy Spirit advises, "Today, if you will hear his voice,

8. Harden not your hearts as in that day of provocation - the day of testing in the wilderness,

9. When your fathers tempted me, and were sentenced to forty years of testing.

10. For I was indignant with that generation, saying, "They always err in their hearts, not acknowledging my ways;

11. So I swore in my wrath, "They shall not enter into my rest."

12. Take heed brethren, lest there be in anyone of you a wicked and unfaithful heart which departs from the commandments of the living God.

13. Encourage each other every day, while the day lasts, that none might become hardened by the deceitfulness of sin.

14. For we have become the companions of Christ, and will continue with him if we hold our faithfulness - the foundation of our hope - firmly unto the end.

15. For it is said, "Today if you will hear his voice, harden not your hearts as your fathers did in the

day of provocation."

16. For some, having heard God's requirements, provoked him, but not all whom Moses brought out of Egypt did this,

17. Now with whom was the Lord grieved for forty years? Only with those who sinned, and they perished in the wilderness.

18. And to whom did he swear that they should not enter into his rest? Only the unfaithful who disobeyed.

19. We see then, that they were unable to enter in because of unfaithful disobedience.

#### 4

LET us fear, therefore, lest perhaps after having received the promise of entering into his rest, we ourselves might fail through disobedience.

2. For surely we have heard the gospel even as they did, but they did not profit by it, but failed because of their unfaithfulness in disobeying it.

3. For we may enter into that rest if faithful, but of them, he said, "So I swore in my wrath, They shall not enter into my rest;" even though provision for their salvation had been made at the creation of the world.

4. For it is written somewhere concerning the seventh day, "And God rested on the seventh day, from all his works."

5. And again, as we have noted, "They shall not enter into my rest."

6. We conclude therefore, that some will enter into it, but those who formerly heard the gospel, but failed to obey it, did not enter in because of their disobedience.

7. Again, in the writings of David, he points out a certain day, "Today, after so long a time, Today, if you will hear his voice harden not your hearts."

8. Now if the rest which Joshua gave had no symbolic significance, David would not have spoken to them afterward of another day.

9. There remains therefore, to the people of God, the keeping of a sabbath.

10. For he who enters into God's rest will rest from his own works as God, at creation, also did from his.

11. Let us work therefore, to prepare for that rest, lest after the same example we fail through disobedience.

12. For the word of God is living and efficient, and sharper than any two edged sword, even penetrating to the division of soul and spirit, of joints and marrow, and is a discernor of the thoughts and intents of the heart.

13. And there is not a created thing which God does not see, but all things are naked and laid bare to the eyes of him who keeps account of us.

14. Seeing then, that we have a great high priest, who has passed through the heaven - Jesus the Son of God - let us hold fast our profession,

15. For we do not have a high priest who is unable to sympathize with our infirmities, but one who has been tempted in all things as we are tempted, yet without having sinned.

16. We should boldly come then, to the throne of grace, that we might obtain mercy and grace to help us as we need it.

#### 5

NOW every high priest selected from among men and for men, is prepared and equipped to relate man to God, that he may offer both gifts and sacrifices for sins,

2. He must be able to bear with

the ignorant and the erring, since he himself is also subject to infirmities.

3. And because of this he should, for himself as well as for the people, offer sacrifice for sins.

4. And no one, of his own accord, takes the honour of high priesthood, but he is called by God as was Aaron.

5. Thus also with Christ. He did not glorify himself when he became a high priest, but the One who said to him, "You are my Son, this day have I begotten you," he glorified him.

6. And in another place he said, "You are a priest for ever after the order of Melchisedec."

7. For Christ, while still a man and subject to death, though he entreated and supplicated him who was able to save him from death, with crying and strong tears, and though he was heard, and his fears were understood,

8. Even though he were a Son, yet learned he obedience to his Father's will by the things which he suffered,

9. And after he was thus made perfect, he became an example in the perfecting of salvation to all who obey him.

10. And he was saluted by God as high priest according to the order of Melchisedec,

11. Concerning whom we have much to say, but you might find it difficult to interpret, since you are sluggish in hearing.

12. For truly, when, because of the time you ought to be teachers, you yourselves need someone to teach you the very elementary principles of sanctuary salvation. In your present state you need milk rather than solid food.

13. And every one who takes milk is unskilled in understanding right-

eousness, for he is but an infant, 14. Solid food is for the mature person who, through the habitual exercise of his senses, is able to distinguish between good and evil.

## 6

THEREFORE we should leave the elementary discoveries of the newborn Christian, and should go on toward full growth, not again laying a foundation of repentance from dead works, and of faithfulness toward God.

2. And of the doctrine of washings, and of laying on of hands, and of the resurrection of the dead, and of the eternal judgment;

3. And we will do this, that is, we will go on toward perfection, if indeed God permit,

4. For it is impossible for those who have once been enlightened, and who have tasted of the heavenly gift, and become partakers of the Holy Spirit,

5. And have tasted of the goodness of God's word, and the works of power of the age to come,

6. Once they have fallen away, to renew their repentance, crucifying, for their own convenience, the Son of God, and putting him to an open shame.

7. For the ground which often drinks the rain, and produces herbage fit for those who till it, receives the blessing of God;

8. But that which produces thorns and thistles, is rejected, and is near to being cursed, waiting for the burning.

9. But we are persuaded of better things about you, beloved, things connected with salvation, even if we appear to overlook this.

10. For God is not unrighteous, forgetting your work and the labour of love which you have done for his name, in that you have serv-

ed the saints, and still serve them.

11. But our desire is that each of you diligently work towards the realization of your hope unto the end.

12. Do not be sluggish, but follow the example of those who, through faithfulness and longsuffering have inherited the promises.

13. For God, having made a promise to Abraham, since he could not swear by anyone greater, swore by himself,

14. Saying, "Surely in blessing I will bless thee, and in multiplying I will multiply thee."

15. And so, after long endurance, Abraham obtained the promise.

16. Now, men indeed swear by that which is greater, and an oath to them, confirms an agreement,

17. So God, desiring more abundantly to show to the heirs of promise the unchangeableness of his counsel, confirmed it by oath.

18. That by two unchangeable things, in which it was impossible for God to lie, we who seek refuge should be strongly encouraged to lay hold on the hope set before us.

19. For this hope is like an anchor of the soul. It is both certain and firm, and it gives us representation within the veil in the heavenly sanctuary.

20. Where, as our forerunner, Jesus has entered in as a high priest for ever, after the order of Melchisedec.

## 7

CONSIDER Melchisedec, king of Salem and priest of the most high God, who met Abraham returning from the slaughter of the kings. He blessed Abraham.

2. To him Abraham paid a tenth part of all his takings. We must first consider him to be a "King of Salem," which means "King of

peace."

3. We have no record of his having father or mother, or any genealogy, nor of his having had a beginning or ending of his days. In this respect he symbolizes the Son of God, as a "priest in perpetuity."

4. Let us consider his greatness. To him the patriarch Abraham paid a tenth of the spoils.

5. Now those of the Levites who were priests, were commanded to receive tithes from the people according to the law. They took tithes from their brethren, though they were also children of Abraham.

6. But Melchisedec, who claims no relationship to Abraham, received tithes of him and blessed him who had the promises.

7. Now without fear of contradiction we assert that an inferior is blessed by a superior,

8. And while here, on this earth, those men that receive tithes die, in heaven, we have evidence that he who receives our homage lives,

9. And Levi, so to speak, who here received tithes, paid homage through Abraham to Melchisedec.

10. For he was yet in the loins of his father when Melchisedec met him.

11. If then the Levitical priesthood were perfect - for the people under that system were given the law - what need was there for another priest to arise after the order of Melchisedec? Why could not the order of Aaron continue?

12. If a change in priesthood were necessary, a change was also necessary in the other ceremonies and symbols of that law.

13. For he to whom these things relate was not a Levite, but came of a different tribe, of which no one attended at the sanctuary altar.

14. For it is apparent that our Lord



came of the tribe of Judah, and Moses said nothing about the priesthood in relation to him.

15. It is also abundantly clear, (since after the order of Melchisedec a different priest arises,

16. Who has not been appointed according to a carnal and temporary law, but according to the power of an endless life.

17. For God says, "You are a priest for ever after the order of Melchisedec.")

18. It is abundantly clear, that there is truly a putting away of that law which went before, because of its weakness and unprofitableness,

19. For that law did not perfect anything, but was the introduction to a better hope by which we draw near to God.

20. And Christ's appointment was not without the swearing of an oath, (for they of that law became priests without the swearing of an oath,)

21. But Christ was appointed with the swearing of an oath, by one who said to him, "The Lord has sworn and will not repent. You are a priest for ever after the order of Melchisedec."

22. By this, Jesus has become surety of a much better covenant.

23. Under that old law there were many priests, because death prevented them from continuing,

24. But Christ, because he abides for ever, maintains an unchangeable priesthood.

25. Therefore he is able to completely save all who approach God by him, because he lives for ever to intercede for them.

26. For he is our own high priest, holy, harmless, undefiled, separated from sinners, and exalted higher than the heavens.

27. He does not, as earthly high

priests, have to first offer up day by day, sacrifices for his own sins, and then for the sins of the people, because his sacrifice was made once for all, having offered up himself.

28. For the old law made imperfect men priests, but the word of the oath, which was sworn after the old law had passed away, made him high priest who was a Son, for ever perfected through suffering.

## 8

NOW let us summarize what we have said. We have such a high priest who sat down on the right hand of the throne of greatness in the heavens.

2. He is a minister of the sanctuary, the true tabernacle which the Lord established, not one pitched by man.

3. Now because every high priest is appointed to offer both gifts and sacrifices, it was necessary for him to have something to offer;

4. For if indeed he were on earth he would not even be a priest, not having authority to offer gifts according to the ceremonial law;

5. For earthly priests served as a shadow, and a representation of the heavenly sanctuary, according to the divine instruction given to Moses when he was told to build the tabernacle, for the Lord said to him, "See that you make all things according to the pattern which was shown you in the mountain."

6. But now, Christ has procured a much better ministry, in that the covenant of which he is mediator is better, being established on better promises.

7. For if the first were faultless, there would be no need for a second one.

8. For, finding fault he says to them, "Behold the days are com-

ing saith the Lord, when I will ratify a new covenant with the house of Judah;

9. Not as with the covenant which I made with their fathers in that day when I took them by the hand to lead them out of Egypt, because they did not continue in my covenant, and I disregarded them, saith the Lord.

10. But this is the covenant which I will make with the house of Israel after those days, says the Lord; Giving my laws into their minds I will inscribe them also on their hearts, and I will be to them for God, and they shall be to me for people.

11. And they shall not, any of them, teach his neighbour, and his brother saying, "Know the Lord," because all shall know me from the least to the greatest of them;

12. Because I will deal mercifully with their unrighteousnesses, and their sins and their lawlessnesses in no wise will I remember more."

13. By saying "New," he has made the first "Old." Anything that grows old is about to disappear.

### 9

THE first tabernacle indeed had ordinances of service, and the sanctuary was a worldly one,

2. For one apartment was prepared called the first apartment, in which were both the candlestick and the table with its presentation of loaves. This was called the holy place.

3. And after the second veil was another apartment. This was called the holy of holies.

4. It had a golden censer, and the ark of the covenant which was overlaid, inside and out, with gold. In this was the golden pot of manna, and Aaron's rod which budded, and the tables of the law of the covenant.

5. Above it were the cherubims, and the glory which overshadowed the mercyseat. Time will not allow us to go into detail concerning this.

6. Now, in amongst these things which were prepared for the first apartment, the priests entered at all times of the year, performing the services associated therewith;

7. But into the second apartment, the high priest alone entered once a year, and not without blood, which he brought in for himself, and for the sins of ignorance of the people.

8. The Holy Spirit signifying this, that while the first sanctuary, the one made with hands, was still functioning, the way of the heavenly sanctuary, the holies, not made with hands, was not yet made manifest.

9. For the first sanctuary was a symbol for the time being, in which both gifts and sacrifices were offered which were not able to perfect the conscience of the server.

10. The services consisted only in meats and drinks, and various washings and ordinances of the flesh, imposed only until the time came for setting things right.

11. But Christ having now become high priest of good things which have come, by a greater and more perfect sanctuary, not one made with hands, that is, not of this world,

12. And not by the blood of goats and calves, but by his own blood, has entered once for all into the heavenly sanctuary, having provided eternal redemption.

13. For if the blood of bulls and goats, and the sprinkling of the ashes of a heifer, sanctified the defiled, purifying the flesh,

14. How much rather does the blood of Christ, who through the

eternal Spirit, offered himself without fault to God, purify your conscience from the works which bring death, that you might serve the God who lives.

15. And for this reason he is the mediator of a new covenant, so that his death, having taken place for the redemption of those transgressions forgiven under the first covenant, they who have been called, might receive the promise of the eternal inheritance.

16. For where there is a covenant involving blood, the death of the testator is necessary.

17. For a covenant, in the case of the dead, is mature, since it cannot mature while the benefactor is living.

18. Wherefore the first covenant was not inaugurated without blood,

19. Every commandment of the law was spoken by Moses to all the people, and the blood of calves and goats was taken, and with water and wool and scarlet and hyssop, both the book itself, and all the people were sprinkled,

20. Moses saying, "This is the blood of the covenant which God gives into your charge."

21. And the tabernacle too, and all the vessels of ministration, were likewise sprinkled with blood;

22. And almost all things are purified with blood according to the law, for apart from the shedding of blood there is no remission.

23. Therefore it was necessary for the symbols of the heavenly things to be purified with these, but the heavenly things themselves, with better sacrifices than these;

24. For Christ did not enter into the holies made by hands - those that were symbols of the true - but into heaven itself, now to appear before the face of God for us.

25. Nor was it necessary that he

bring himself often, even as the high priest entered the holies year by year with another's blood,

26. Though he must necessarily have suffered often from the foundation of the world. But now once, in this climax of history, for the putting away of sin by sacrifice, he has been inaugurated.

27. And as it is appointed unto men but once to die, and after that to be judged,

28. So Christ, having been sacrificed but once to bear the sins of many, will appear the second time, not to combat sin, but to receive those who await his salvation.

## 10

FOR the law of sacrifices, having a shadow of good things to come, but not being the image itself, of those things, was never able, with those same sacrifices offered perpetually year by year, to perfect those who approached God.

2. For if it did, would not they who once served sin and were now purged, have ceased to sacrifice?

3. But in those sacrifices year by year, a remembrance of their sin was preserved.

4. It is impossible for the blood of bulls and goats to take away sins,

5. Therefore, in speaking of his coming to the world, Christ said to his Father, "Sacrifice and the offering of gifts you did not desire, but a body you prepared me.

6. Burnt offerings and sin offerings give no delight;

7. Therefore I said, "See I come, in the volume of the book it is written of me, to do your will O God,"

8. Note the above saying, "Sacrifice and the offering of gifts and burnt offerings and sin offerings, you do not desire nor delight in."

These are the things which are offered according to the law of sacri-

fices.

9. Then afterward he said, "See I come, to do your will O God." He took away the first that he might establish the second.

10. By God's will we are sanctified, through the body of Jesus Christ which was offered for us but once.

11. For every priest of the worldly sanctuary stood, day by day, ministering and repeatedly offering sacrifices which were never able to take away sins,

12. But Christ, having offered one sacrifice for sins, sat down a priest for ever, on the right hand of God.

13. Awaiting the time when his enemies would become a footstool under his feet.

14. For by being offered but once he has made perpetual provision for the perfecting of those who have been set apart for this purpose,

15. And the Holy Spirit also bears witness, having before said,

16. "This is the covenant which I will make towards them after those days, says the Lord; I will inscribe my laws in their hearts, and also put them into their minds,

17. And their sins and their lawlessnesses I will in no wise remember any more."

18. Now where this provision for the taking away of sin exists, there is no longer any need to present sacrifice.

19. Having therefore, brethren, boldness to enter into the heavenly, by the blood of Jesus,

20. By a newly made and living way, which he dedicated for us, through the veil, that is through his flesh,

21. And having a high priest over the house of God,

22. Let us approach God with true hearts, in the full assurance of faithfulness, having had our hearts sprinkled to cleanse us of wicked

consciences, and having washed our bodies with pure water,

23. Let us hold fast the confession of the hope we have, without wavering, for Christ who has promised us help, is faithful.

24. And let us consider one another encouraging love and good works,

25. Not forsaking the assembling of ourselves together as the custom is with some; but encouraging one another, and so much the more as we see the day of the Lord drawing near.

26. For when we willingly sin after receiving a knowledge of the truth, the sacrifice for sin remains no longer available,

27. But rather a certain fearful expectation of judgment, and of fire about to devour the adversaries of righteousness.

28. Anyone who set aside the law of Moses died without mercy on the testimony of two or three witnesses.

29. Of how much worse punishment do you think you shall be counted worthy, if you trample upon the Son of God, and commonly esteem the blood of the covenant, and insult the Spirit of grace wherewith you were sanctified?

30. For we know him who said, "Vengeance is mine, I will repay says the Lord." And again, "The Lord will judge his people."

31. It is a fearful thing to fall into the hands of the living God.

32. But please remember the former days when, after being enlightened, you endured much suffering and conflict,

33. Partly in being made a spectacle by both reproaches and tribulations, and partly in having become partners with those who pass through these things.

34. For with me you were sympathetic, sharing my bonds, and you

joyfully accepted the plunder of your possessions, knowing in yourselves that you have a better possession abiding in the heavens.

35. Cast not away, therefore, your boldness to obey, for it holds a great reward in store for you.

36. For you have need of endurance, so that, after having performed the will of God, you may receive the promise;

37. For yet, after a little while, he who is coming will come, and will no longer delay;

38. But the righteous, by his faithfulness shall live, and if he hold back, then my soul will not delight in him.

39. But we are not of those who hold back to their destruction, but of those who are faithful to the saving of the soul.

# 11

NOW faithfulness is the foundation of the character that we hope to acquire; the discovering of that which we cannot see.

2. It was because of their faithfulness that our fathers were reported in the scriptures.

3. It was by his faithfulness, so we understand, that the Word of God framed the worlds, making the things that we see, out of that which could not be seen.

4. By his faithfulness Abel offered unto God a better sacrifice than did Cain, an act which revealed him as being righteous, God bearing witness to this fact; and though Abel be dead, the witness remains.

5. Because of his faithfulness, Enoch was translated that he should not see death, and was not found, because God had translated him; this giving evidence to the fact that before his translation he had pleased God well.

6. But apart from faithfulness,

we are powerless to please him, for by obedience only can we come to him. He himself is faithful, and rewards all who seek to be like him.

7. By his faithfulness Noah, having been divinely instructed concerning things that had not yet been seen, in reverential awe prepared an ark for the salvation of his house. By the performance of this task he condemned the world, and became an heir to the righteousness which is according to faithfulness.

8. By his faithfulness Abraham, when called to go out into the place which he was about to receive for an inheritance, obeyed and went out, not knowing where he was going.

9. By his faithfulness he sojourned in the land of the promise in tents, as in a strange land, having dwelt with Isaac, and Jacob, who were joint heirs of the same promise;

10. For he looked for a city having foundations, whose builder and maker is God.

11. By her faithfulness also, Sarah received power to conceive, and though beyond age, gave birth; since she esteemed that he who made the promise would faithfully fulfil it.

12. So that from one as good as dead were born a multitude as countless as the stars of the heaven, and as the sand of the sea shore.

13. In their faithfulness, these all died without having received the promises, but having seen, and having been persuaded, and having embraced them, they confessed themselves strangers and sojourners on the earth.

14. For they who say such things reveal that they are seeking a country of their own.

15. And if indeed they were thinking of the country out from which they had come, they might have

had opportunity to return.

16. But no, it was a better country to which they looked forward - a heavenly country - wherefore God is not ashamed to call them his, for he has prepared for them a city.

17. By his faithfulness Abraham offered up Isaac, when tried. He who had accepted the promises was offering up his only begotten son, 18. Of whom it was said, "In Isaac shall your seed be called,"

19. Calculating that God was able to raise him from the dead, from whence he also received him in a figure.

20. By faithfulness, having regard to the future, Isaac blessed Jacob and Esau.

21. By faithfulness when dying, Jacob blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.

22. By faithfulness Joseph, when dying, spoke of the going forth of the children of Israel, and gave instructions regarding his bones.

23. By their faithfulness the parents of Moses hid him for three months after his birth, because they saw in him a special child, and they did not fear the commandment of the king.

24. By his faithfulness Moses, having become of age, refused to be called the son of Pharaoh's daughter,

25. Choosing rather to suffer affliction with the people of God, than to temporarily enjoy the pleasures of sin.

26. For he esteemed the reproach of Christ to be greater riches than the treasures of Egypt, and looked forward to the reward which such faithfulness brings.

27. By his faithfulness he left Egypt, not fearing the indignation of the king, but persevered as guided by him who is invisible.

28. By his faithfulness he kept the passover, and the sprinkling of the blood, lest the destroyer of the firstborn should touch his people.

29. By their faithfulness they passed through the Red sea as though on dry land; whereas the Egyptians trying to follow them, were swallowed up.

30. By the faithfulness of Israel, the walls of Jericho fell, after they had encircled the city for seven days.

31. By her faithfulness the harlot Rahab did not perish with the disobedient, because she had received the spies with peace.

32. And what more can I say, for time would fail me to tell of Gideon, and Barak, and Sampson, and Jephtha, and David, and Samuel, and the prophets;

33. Who by faithfulness overcame kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the power of fire, escaped the mouths of the sword, acquired strength out of weakness, became mighty in war, made the armies of strangers to give way.

35. Women received their dead raised again, others were tortured without having accepted deliverance, that they might obtain a better resurrection.

36. Others bore trials of mockings and scourgings, yes, and bonds and imprisonments.

37. They were stoned, were sawn asunder, were tempted, were slain by the sword; they wandered in sheepskins, in goatskins, being destitute, oppressed and evil treated; 38. (Of whom the world was not worthy.) They wandered in deserts and in mountains, in caves and in the holes of the earth.

39. And all of these, having borne witness through their faithfulness,

did not receive that which was promised,

40. Because God, for us, has foreseen something better, that they, without us, should not be made perfect.

## 12

WHEREFORE, seeing we are surrounded by so many who have borne witness by their faithfulness, let us lay aside every weight and petty sin, and let us run with persistent endurance the race that is set for us,

2. Looking unto Jesus, our first and last example in the perfecting of faithfulness, who, for the joy that was set before him, endured the cross, having despised the shame, and sat down at the right hand of God's throne.

3. Let us carefully consider him, how he endured every abuse that sinful man could hurl against him. This should encourage us to endure, lest we become weary and faint in our souls.

4. For we have never resisted as he did, unto blood, in our wrestling with sin.

5. And have you entirely forgotten his exhortation to you as sons, saying, "My son, do not despise the discipline of the Lord, nor faint when he reproves you;

6. Because the Lord loves those whom he reproves, and receives every son whom he disciplines?"

7. If you endure discipline, you then know that God is dealing with you as with sons, for who is the son whom his father does not discipline?

8. But if we receive not the discipline of which all sons partake, then we are not true sons in our relationship to God.

9. Moreover, we have had fathers in the flesh who disciplined us, and

we respected them. Is it not much better to be in subjection to the Father of Spirits, and to live?

10. For they indeed disciplined us for a few days, and as they thought best, but he does it for our profit that we might partake of his holiness.

11. Now any discipline at the time it is administered, brings grief rather than joy. Afterwards, however, it yields the peaceable fruit of righteousness.

12. So lift up your drooping hands, and strengthen those feeble knees,

13. And straighten the paths for your feet, lest, being lame, they be side-tracked rather than strengthened in faithfulness.

14. Pursue peace with all men, and sanctification, without which no man shall see the Lord.

15. Carefully watching lest any lack the grace of God, lest any root of bitterness springing up trouble you, for by this many are defiled.

16. Lest any be a fornicator or profane person such as Esau, who for one meal sold his birthright;

17. For you know that, though he afterwards wished to inherit the blessing, he was rejected, for he found no place of repentance, although with tears he earnestly sought it.

18. For you have not come to that mount which was not to be touched, because it burned with fire; nor to the obscurity, nor to the darkness, nor to the tempest,

19. Nor to the trumpet sound, nor to that voice of words which caused them that heard it to seek excuse, asking that it be not addressed to them,

20. For they could not bear to hear that which was commanded, and if a beast even should touch the mountain, it was to be stoned or

shot through with a dart.

21. In fact, so fearful was the spectacle that Moses said, "I am trembling and greatly afraid."

22. But you have come to mount Sion, and the city of the living God, the heavenly Jerusalem, and to the myriads of angels,

23. To the universal gathering, and to the assembly of the first born, registered in the heavenly sanctuary, and to God the judge of all, and to the spirits of the just who have been perfected;

24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaks better things than the blood of Abel spoke.

25. Be careful to refuse not him who speaks, for if they escaped not, who refused him who divinely instructed them on earth, it is certain we shall not escape if we turn away from him who instructs us from the heavenly,

26. Whose voice then shook the earth, but now he has promised saying, "Yet this once I will shake not only the earth, but also the heavens."

27. By the words, "Yet this once," he signifies the complete removing of the things shaken, that only those things that are not shaken may remain as they were made.

28. Wherefore in receiving an unshaken kingdom we might have grace by which to serve God pleasingly, with reverence and fear.

29. For our God is also a consuming fire.

### 13

LET brotherly love abide.

2. Of hospitality do not be forgetful, for by this some have entertained angels without being aware of it.

3. Be thoughtful for prisoners, as

though sharing their bonds, and for the badly treated, as though you yourselves share their bad treatment.

4. Let marriage be regarded as honourable in every way, and the bed undefiled. God will judge fornicators and adulterers.

5. Be not greedy for money, but be satisfied with what you have, for he has said, "I will in no situation leave you or forsake you."

6. So that we can boldly say, "The Lord is my helper, and I will not fear what man shall do to me."

7. Remember your leaders who speak to you the word of God. Consider their conduct, imitate their faithfulness.

8. Jesus Christ is always the same, yesterday, today, and for ever.

9. Do not be swayed by various strange teachings, for it is good for the heart to be confirmed with grace, and not to be fed with those ideas which do not profit those who hold them.

10. We have an altar from which to feed. They have no authority who thus the tabernacle serve.

11. For the blood of those animals which are offered for sins, is taken into the sanctuary by the high priest, but the bodies of these are burned outside the camp,

12. Wherefore Jesus also, that he might sanctify his people by his own blood, suffered outside the gate.

13. Therefore we should go forth to him outside the camp, bearing his reproach;

14. For here we have no abiding city, but we seek a coming one.

15. By him therefore, we should offer the sacrifice of praise to God continually; that is, the fruit of the lips, confessing his name.

16. But do not forget to do good, and to communicate, for God is



well pleased with such sacrifices.

17. Obey your leaders, and be submissive, for they care for your souls as they which must render an account; and it would be unprofitable to you if that could not be done with joy, and without grief.

18. Pray for us, for we believe we have good consciences in our desire to conduct ourselves well in all things.

19. I strongly exhort you to do this, that I may the sooner be restored to you.

20. And may the God of peace, who brought back from the dead the great Shepherd of the sheep in the power of the blood of the eternal covenant - our Lord Jesus -

21. Perfect you in every good work, in the performance of his will, and doing in you that which is well pleasing to him through Jesus Christ, to whom be glory for ever and ever. Amen.

22. But I exhort you brethren, bear the word of exhortation, for I have written you only a few words.

23. Do you know that our brother Timothy has been released, with whom, if he come soon enough, I will see you.

24. Salute all your leaders and all the saints. They of Italy salute you.

25. Grace be with you all. Amen.

## A Letter to All, Written by

### JAMES

#### 1

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2. Regard it joyfully, my brethren, when you fall into various temptations,

3. Knowing that the testing of your faithfulness strengthens your endurance,

4. And endurance is desirable in that it perfects character building, that you might be perfect and complete, coming short in nothing.

5. If anyone feels his need of wisdom, let him ask for it from God

who gives it freely to all men without question, and it shall be given him.

6. But he must ask in faith, not doubting God, for he who doubts is like a wave of the sea, driven and tossed about by the wind;

7. Do not imagine that such a man will receive anything from the Lord.

8. For a double minded man is unstable in all his ways.

9. But let a brother of humble estate glory in that God has lifted him up.

10. And let the rich man glory in that he is humbly dependent upon

God; for as the flower of the grass he shall pass away.

11. For as the flower falls when the sun, with its burning heat, dries up the grass destroying its beauty, thus also shall the possessions of a rich man wither away.

12. He who endures temptation is blessed of God, because having been thus proved, he shall receive the crown of life which the Lord has promised to those who thus love him.

13. If a man be tempted, let him not say, "I am tempted of God," for God is not One to be tempted himself, and will not himself tempt anyone.

14. But a man is tempted by his own lust, which allures him, drawing him away from the path of faithfulness.

15. And lust, if permitted to conceive, gives birth to sin; and sin, when it matures, brings forth death.

16. Be not misled my beloved brethren,

17. Every good deed done for others, and every perfect gift originates in heaven, coming down from the Father who is the source of light. With him is no variability, neither shadow of turning.

18. Of his own will he created us, his children, by his word of truth, that we might be a kind of first fruits of his created beings.

19. Therefore beloved brethren, let every man be swift to hear, slow to speak, and slow to anger.

20. For man's anger does not lead to righteousness.

21. So, having laid aside all filthiness, and the evil which abounds, let us meekly accept God's word which he has implanted in our hearts, and which is able to save our souls.

22. Let us be doers of the word, and not hearers only, deceiving

ourselves.

23. Because he who hears, but does not do what he is commanded, is like a man looking at his face in a mirror.

24. He sees his condition, and then goes away and forgets what he found out.

25. But he who looks into the perfect law - the law of freedom - and observes its requirements, not being a forgetful hearer, but a doer of the commandments, this man shall be blessed in what he does.

26. If anyone among you appears to be religious, but does not bridle his tongue, he deceives his own heart, and his religion is vain.

27. Pure and undefiled religion before God the Father is this - To visit the fatherless and widows who are suffering in their need, and to keep himself unspotted from the world.

## 2

MY brethren, in practising the faithfulness of our Lord Jesus Christ, the Lord of glory, do not respect one person above another.

2. If two men come into your synagogue, one with gold rings and richly dressed, and the other a poor man and poorly clad,

3. And you look at the man who is splendidly dressed and say to him, "Will you be seated here please," while to the poor man you say, "You stand over there, or sit here at my feet."

4. By acting in this way you make a difference among your people, judging them according to your own evil reasoning.

5. Listen, my beloved brethren, did not God choose the poor of this world, who were rich in faithfulness to be heirs of the kingdom which he has promised to those that love him?

6. But you despise the poor man.

Do not the rich oppress you? Do they not drag you before tribunals?

7. Do not they blaspheme the good name by which you are called?

8. If indeed you keep the royal law in harmony with the requirement of the scriptures, loving your neighbour as yourselves, you do well;

9. But if you discriminate between persons you sin, and are convicted by the law as transgressors;

10. For he who keeps the whole law, but stumbles in one point, is guilty of breaking the whole law.

11. For he who said, "You shall not commit adultery," said also, "You shall not kill." Now if you commit no adultery, but do commit murder, you have become a transgressor of the law.

12. So speak then, and so act as though you were ready to be judged by the law of freedom.

13. For judgment is without mercy towards him who shows no mercy, but to the merciful, mercy triumphs in the judgment.

14. What does it profit my brethren, if a man says he has faith, but he has not works? Can faith save him?

15. Now if a brother or sister be naked, and destitute of daily food,

16. And one of you say to him or her, "Go in peace, be warmed and filled," but give not those things that are needed by the body, what is the good of that?

17. So faith, if it be unaccompanied by works is dead, being alone.

18. But someone will say, "You have faith and I have works. Show me your faith apart from works, and I will show you my faith by my works."

19. You believe that there is one God. This is so. Even the devils believe this, and they tremble.

20. But do you know O thought-

less man, that faith, apart from works is dead?

21. Was not our father Abraham justified by works in offering Isaac his son upon the altar?

22. You see that his faith was accompanied by works, and was perfected by works.

23. And thus was fulfilled the scripture which says, "Now Abraham was faithful to God, and righteousness was imputed to him, and he was called the friend of God."

24. You see then, that a man is justified by works, and not by faith alone.

25. Similarly with Rahab the harlot; was she not justified by her works when she received the messengers, and sent them forth by another way?

26. For as the body without the spirit is dead, so faith without works is dead.

### 3

NOT many of us will claim to be teachers, my brethren, when we realize the greater responsibility that rests upon the teacher.

2. For we all often stumble. If any man errs not in his words he is a perfect man, and able to control the whole body.

3. Note that we put bits in the mouths of horses, that we might control them, turning them as we will.

4. Note also that ships, though they be great enough to face the violence of the winds, are controlled by a very small rudder, and directed according to the will of the pilot.

5. So it is with the tongue. It is a little member and boasts of being able to do great things. A little fire can destroy a large forest.

6. And the tongue is a fire in a world of unrighteousness. It is a

small member, but can defile the whole body, destroying the course of nature, being set on fire by hell.

7. For every species of beast and bird and creeping thing, both on land and in the sea, is subdued and has been subdued by man;

8. But the tongue no one is able to subdue. It is an unrestrainable evil, full of deadly poison.

9. With it we bless God the Father, and with it we curse men who were made in God's image.

10. Out of the same mouth go blessings and cursings. These things, my brethren, should not be.

11. Does the fountain, from the same opening, pour forth both bitter and sweet?

12. Is the fig tree, my brethren, able to produce olives? Or a vine figs? No fountain is able to produce both salt and sweet water.

13. Let the wise among you conduct their works in the meekness of wisdom;

14. But if you have bitterness and contention in your hearts, do not exalt yourselves, lying concerning the truth.

15. This does not reveal the wisdom which comes down from above, but is earthly, natural, and devilish.

16. For where there is boasting and contention, there is confusion and every type of evil.

17. But the wisdom from above is first pure, then peaceful, gentle, yielding, full of mercy and good fruits, impartial, and without pretence.

18. And those who make peace sow the fruits of righteousness in peace.

#### 4

WHY is it that there are wars and fightings among you? Is it not because of your efforts to please

yourselves, and your lack of self-control?

2. You desire what is not yours; you kill with envy him who surpasses you. You fight and strive, but do not obtain because you do not ask.

3. Or else you ask, but receive not because your request is a selfish one, aimed at pleasing yourself.

4. You adulterers and adulteresses, do you not know that the friendship of the world is enmity with God. Whoever therefore desires the friendship of the world makes himself an enemy of God.

5. Do you think that the scriptures vainly speak, "The imagination of man's heart is only evil continually?"

6. But greater than this is the grace he gives, for he says, "God scorns the scorner, but gives grace to the lowly."

7. Subject yourselves, therefore, to God. Resist the devil and he will flee from you.

8. Draw near to God and he will draw near to you. Have your hands cleansed then you sinners, and your hearts purified you double minded.

9. Be humble and mourn and weep. Let your laughter be turned to mourning, and your joy to heaviness.

10. Humble yourselves before the Lord, and he will exalt you.

11. Do not speak against one another, brethren. He that speaks against his brother, and judges his brother, speaks against and judges the law. If you judge the law, you are not doers of the law, but judges.

12. There is only One who is the law giver, who is able to save and destroy. Who are you to judge another?

13. Carry on if you wish, you who

say, "Today or tomorrow we will go into such a city, that we may spend a year there running a business."

14. You, who do not know what tomorrow holds, what is life to you? It is but a vapour which appears for a little while, then disappears again.

15. Instead you should say, "If the Lord wills it, and we live, then we may do this or that."

16. Now you boast in what you plan to do, but such boasting is wrong.

17. And to the one who knows that he should do good, and yet fails to do it, to him this is also wrong.

## 5

CARRY on if you wish you rich people; weep and howl over the miseries that are coming upon you.  
2. Your riches have rotted and your garments become moth eaten.  
3. Your gold and your silver have been eaten away, as their decay testifies against you, and shall consume your flesh as fire, for you have heaped up treasure for the last days.

4. See, the wages of the workmen who harvested your fields, and which you have failed to pay, cries out, and, together with the cries of the defrauded workmen, reaches the ears of the Lord of Hosts.

5. You have lived indulgently upon the earth, gratifying your hearts as in a day of slaughter.

6. You have condemned and killed the just who has not resisted you.

7. Be patient therefore, brethren, until the coming of the Lord. Just as the husbandman waits for the precious fruit of the earth, patiently waiting until it receives, first the early, and then the latter rain,  
8. So should you be patient, estab-

lishing your hearts, because the coming of the Lord draws near.

9. Do not complain one about the other brethren, that you be not condemned. For the Judge stands before the door.

10. As an example of suffering wrongs, my brethren, and of patience, look to the prophets who spoke in the name of the Lord.

11. Those who endure we call blessed. You have heard of how Job endured, and have seen the Lord's purpose in allowing him to be tried, and how that the Lord is full of tender pity and compassion.

12. Above all things my brethren, do not swear an oath, either by heaven, or by earth, or by any other thing; but let your conversation be just yes and no, lest you become hypocrites.

13. If any of you suffer hardship, let him pray. If any is cheerful, let him praise.

14. If any is sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord,

15. And the prayer of the faithful ones shall save the sick one, and the Lord will raise him up, and if he has committed sin, it shall be forgiven him.

16. Confess your wrongs one to the other, and pray one for the other that you may be restored. The effectual fervent prayer of a righteous man accomplishes much.

17. Elias was a man with feelings like our own, and he prayed that it would not rain, and no rain fell for three and a half years.

18. Then again he prayed, and in response rain fell and the earth brought forth its fruits.

19. Brethren, if any of you err from the truth, and someone leads the erring one back again,

20. Let him know that he who brings back a sinner from the error

of his way, saves a soul from death, and covers a multitude of sins.

## The First Letter to All, Written by PETER

### 1

PETER, an apostle of Jesus Christ, to the chosen people who, having been scattered abroad, are temporarily living at Pontus, Galatia, Cappadocia, Asia, and in Bithynia,

2. Who have been set apart, in harmony with the foreknowledge of God the Father, by the sanctification of the spirit through obedience, and by the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3. Praise be to God the Father of our Lord Jesus Christ who, by his great mercy, gave to us the birth of a new hope of immortal life by raising Christ from among the dead -

4. The hope of an inheritance, incorruptible, undefiled, and eternal, reserved for us in the heavens -

5. For us who, by God's power, are being protected as we develop a faithfulness that will fit us for this inheritance which will be revealed in the last days.

6. It is in this hope that you glory, and though it may be necessary at present, for a short time, for you to bear grief and trials of various kinds,

7. For the proving of your faithfulness which is much more precious

than perishable gold; and though it may be proved by fire, yet this may produce in you such characters as will reflect Jesus Christ, praising and honouring and glorifying him,

8. Whom, though you have not seen, you love, and whom by your faithful obedience, though you do not see him, you glorify with indescribable joy and exultation.

9. Receiving the reward of your faithfulness in the immortalizing of your souls.

10. For it was this salvation which the prophets sought out and searched for, prophesying of the grace which would be made available to you,

11. Searching beforehand, as the Spirit in them signified, to find out what and when Christ should suffer, and the nature of his glorification which should follow.

12. To them it was revealed that the things they announced did not serve them, but us. The same things are being taught now by those who preach the gospel to you under the direction of the Holy Spirit. Into this matter the angels desire to look.

13. Therefore, when you give this

matter your careful consideration, your hope will be found to depend upon the grace which comes to you in the revelation of Jesus Christ.

14. To be children of obedience, do not follow your former ignorant desires,

15. But as he who called you is holy, so be you also holy your selves in your conduct,

16. Because it is written, "Be you holy because I am holy."

17. And if, as to a father, you call upon him who, without discriminating between persons, judges each according to the works he has done, fearing that the allotted time of your probation is passing,

18. Remember that you were not redeemed from your old vain manner of life which was handed down from your fathers, by corruptible things like silver and gold,

19. But by the precious blood of a lamb without spot or blemish, the blood of Christ.

20. This sacrifice was planned before the world was founded, but for your sakes was not made, until the fulness of the time had come.

21. That through his resurrection from the dead, and glorification, you might see the results of his faithfulness to his Father, and recognize that your hope of resurrection and glorification also depends on your faithfulness to him.

22. And that having purified your souls through obedience to the truth, by the power of the Spirit, to a genuine brotherly love, you love one another fervently, from a pure heart;

23. And having been begotten again, not of corruptible seed, but of incorruptible, by the word of God which lives and abides forever,

24. Because all flesh is like grass,

and man's glory is like the flower of the grass. The grass withers, and the flower falls off,

25. But the word of the Lord abides forever. This is the word which was preached to you.

## 2

HAVING therefore, laid aside all malice and deceit and hypocrisies, and envyings, and evil speakings, 2. As babes newly born into a new hope, hunger after that genuine mental milk, that by taking it you may grow,

3. Having really tasted of the goodness of the Lord,

4. And come to him, the living stone, rejected indeed by men, but with God, chosen and precious,

5. That you yourselves also may be living stones, being built up into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptably to God through Jesus Christ.

6. Therefore it is written in the scriptures, "See, I place in Sion a corner stone, chosen and precious, He that believes on him shall in no wise be put to shame."

7. To you therefore, who have obeyed, this is precious, but to those who disobey, the stone which the builders rejected has become the head of the corner,

8. And a stone of stumbling, and a rock of offence. They stumble at the word because they are disobedient to the commandment which was given them.

9. But you are a chosen race, a kingly priesthood, a holy nation, a people awaiting a possession, that you might show forth the virtues of him who called you out of darkness to his wonderful light;

10. Who once were not a people, but now are God's people; who had not received mercy, but now

have received mercy.

11. Beloved, I urge you as strangers and sojourners, to abstain from the desires of the flesh which war against the soul;

12. And that you live a right manner of life among unbelievers, so that instead of speaking against you as evil doers, having witnessed your good works, they might be led to glorify God in the day of visitation.

13. Therefore subject yourselves to human regulations for the sake of the Lord; whether to the king as supreme,

14. Or to governors appointed by him, to punish evil doers, and to commend those who do well.

15. (For it is the will of God that we silence the ignorance of senseless people by our good deeds.)

16. As free men, do not use your freedom as a cloak of malice, but act as servants of God.

17. Honour all men. Love the brotherhood. Fear God. Honour the king.

18. Servants, subject yourselves with all due respect, to your masters, not only to those who are good and gentle, but also to those who are evil.

19. For it is acceptable to God when anyone endures grief, suffering unjustly for the sake of conscience;

20. For what glory is it if in sinning you endure hardship? But if in doing good you endure suffering and hardship, this is acceptable with God.

21. For to this you were called; because Christ suffered hardship for us, leaving us an example that you should follow in his steps.

22. For he did not sin, neither was guile found in his mouth.

23. When railed upon, he did not retaliate, and when suffering, did

not threaten, but gave himself over to him who judges righteously.

24. He himself bore our sins in his body on the tree, that we, being dead to sins, might live to righteousness. By his stripes we are healed.

25. For we were as sheep going astray, but are now brought back to the shepherd and overseer of our souls.

### 3

IN the same way wives, you should submit to your husbands, so that even if those husbands be disobedient to the word, they may be gained for God by your good deportment.

2. Having witnessed that you conducted yourselves in fear and modesty.

3. Let your adornment be not an outward one, of styling the hair, or wearing gold, or putting on beautiful garments,

4. But let it be the hidden one of the heart, the incorruptible adornment of a meek and quiet spirit, which is before God of great price.

5. For the women of former times, whose hope was in God, thus adorned themselves, and were subject to their own husbands.

6. Sarah, for example, obeyed Abraham, calling him Lord; and you are the children of Abraham, doing good and are free from consternation.

7. And you husbands likewise, always bear in mind that you dwell with the woman who is the weaker vessel. Render to them honour, for they are also joint heirs of the grace of life. This do that your prayers may be heard in heaven.

8. Finally, dwell in harmony, sympathising, loving the brethren; be tender hearted and friendly.

9. Not rendering evil for evil, or



railing for railing, but, on the contrary, blessing each other, knowing that to this you were called, that you might inherit a blessing.

10. For he who loves life and desires that his days be good, let him guard his tongue from evil, and his lips from speaking guile.

11. Let him turn away from evil, and let him do good. Let him speak peace and pursue peace;

12. Because the eyes of the Lord are on the righteous, and his ears are inclined to hear their prayers, but the face of the Lord is against those who do evil.

13. And who can hurt you if you are imitating Christ in doing that which is good?

14. But if you should suffer for the sake of righteousness, you are blessed. You should be neither troubled nor afraid.

15. Sanctify the Lord God in your hearts, and always be ready to give to any one who might ask you, an explanation of the hope which is in you, with meekness and fear,

16. Having a good conscience, so that whereas they may speak against you, accusing you of evil, they may be ashamed who thus try to bring reproach upon your Christ-like life.

17. For it is better for you to suffer, if God wills it, in doing good, than in doing evil;

18. Because Christ himself once suffered for our sins, the just for the unjust, that he might bring us to God, that having been put to death in the flesh, we might be made alive in the Spirit;

19. In the Spirit also God preached before to those who now are in the prison house of death,

20. Who in times past disobeyed, as in the time of Noah when God, in his long suffering, waited while the ark was being prepared, in

which a few - only eight souls - were saved from the flood.

21. This was also a symbol of salvation, as baptism is to us now. Not only must we put away and bury the filth of the flesh, but must put on a good conscience toward God by being raised to a new life in Jesus Christ,

22. Who is now entered into the heavenly sanctuary, seated at the right hand of God, having all power and all authority, and having the angels as his ministering servants.

#### 4

SINCE Christ then, has suffered in the flesh for us, you also should arm yourselves with the same fortitude, for he who has suffered in the flesh has finished with sin;

2. No longer to live his remaining time obeying the lusts of the flesh, but rather obeying the will of God.

3. For enough time has been spent in the past, working according to the ways of the Gentiles, walking in licentiousness, lust, wine-drinking, revels, debaucheries, and unholy idolatries,

4. And others think it strange that you are not now running with them in their dissolute ways, and they speak evil of you.

5. For this they must render an account to him who is ready to judge the living and the dead;

6. For to those who are now dead; the gospel was also announced, that they might be judged according to the way they had lived, either as regards men in the flesh, or as regards God in the Spirit.

7. But the end of all things is drawing near. Be sober-minded therefore, and watch and pray.

8. But above all things, be loving one toward the other, because love covers a multitude of sins.

9. Be hospitable to one another without murmurings.

10. According as he has received, let each give to the other, serving each other as good stewards of the many graces of God.

11. If anyone speaks, let his voice be as the voice of God. If anyone serves, let him do it in the strength which God supplies, that in all things God may be glorified through Jesus Christ, to whom be the glory and the power for ever and ever. Amen.

12. Beloved, think it not strange that the fires of persecution are taking place among you and trying you, as though this were a strange happening.

13. But rejoice that you are able to share in the sufferings with Christ, that you may also rejoice in the exultation of glory which shall be revealed.

14. If you are reproached in the name of Christ, this is a blessing, because the glory of the Spirit of God rests upon you. With those who reproach you God is blasphemed, but with you he is glorified.

15. For certain, let not one of you be regarded as a murderer, or as a thief, or as an evil doer, or as one who overlooks the care of others.

16. But if he be regarded as a Christian, let him not be ashamed, but let him glorify God for this.

17. Because the time when the judgment will begin in the house of God is coming, and if the first selected be from among us, what chance will those have who disobey the gospel of God.

18. If the righteous are saved with difficulty, what chance shall the ungodly and sinners have?

19. Therefore all who suffer for the will of God as for a faithful Creator, let them commit them-

selves to doing the will of God.

## 5

THOSE of you who are elders, I, as a fellow elder and a witness of the sufferings of Christ, and a partaker of the hope of glory which is shortly to be revealed, exhort you,

2. That you be shepherds of God's flock among whom you are placed, exercising oversight, not by constraint but willingly; not for selfish gain, but freely;

3. Not as lords commanding their possessions, but as patterns for the flock to copy.

4. And when the chief Shepherd shall come, you shall receive the crown of immortal glory.

5. Likewise you who are younger, submit to the elders, one and all being clothed with humility, because God is opposed to the proud, but gives grace to the humble.

6. Be humbled therefore, under the mighty hand of God, that in due time you might be exalted,

7. Having cast all your care upon him, because he cares for you.

8. Be sober minded, and watch, because your adversary the devil, as a roaring lion goes about seeking whom he may devour.

9. Resist him. Be unyielding in your faithfulness, experiencing the same sufferings as your brethren in the world are experiencing.

10. But the God of all grace, who has called us to his eternal glory in Christ Jesus, after you have suffered for a short time, may he perfect you, may he establish you, may he strengthen and assure you.

11. For his is the power and the glory for ever and ever. Amen.

12. Silvanus, a faithful brother, has written this letter for me, in which I have exhorted you, though somewhat briefly, testifying that

this grace in which you stand is the true grace of God.

13. Those of the church of Babylon, elect as you are, send their

greetings. So does Mark my son. 14. Greet one another with a kiss of love. May peace be with you all who are in Christ Jesus. Amen.

## The Second Letter to All, Written by

### PETER

#### 1

SIMON Peter, a servant and apostle of Jesus Christ, to those who, with us, obtained the same precious bond of loyalty through the righteousness of our God and Saviour Jesus Christ,

2. Grace to you, and peace be multiplied in the knowledge of God and of Jesus our Lord.

3. Whose divine power has given us all things which relate to life and holiness, through the knowledge of him who has called us to glory and virtue,

4. And has promised us the most precious of gifts, that through these you might become partakers of the divine nature, having escaped the corruption that comes to the world through lust.

5. Therefore, for this very reason, make every effort to add into your faithfulness virtue, and into your virtue knowledge,

6. And into your knowledge, self-control, and into your self-control, endurance, and into endurance, holiness,

7. And into holiness, brotherly kindness, and into brotherly kindness love.

8. For if these qualities completely characterize your lives, you will be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ.

9. For he who does not possess these qualities is either short-sighted or completely blind, having forgotten that his sins of the past have been forgiven.

10. Wherefore the rather, brethren, try hard to make your calling and election sure, for if you do these things you will never stumble at any time.

11. But you will be richly supplied with an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12. Therefore I will not neglect to remind you of these things, even though you know them, and have been established in the present truth;

13. For I regard it as right, as long as I am in this tabernacle, to stir up your memories in this way,

14. Knowing that the time is speedily approaching when I must put off this tabernacle, as the Lord Jesus Christ has signified to me;

15. But I will do my best, utiliz-

ing my opportunity, so that after my departure you will remember these things.

16. For we have not taught you some cleverly imagined fables, but have taught you of the power, and of the coming of our Lord Jesus Christ, for we have been eye witnesses of his majesty;

17. For we saw him receive honour and glory from God the Father, brought to him by a voice from the very excellent glory saying, "This is my beloved Son in whom I have found delight."

18. And this voice we heard coming from heaven when we were with him on the holy mount.

19. And we have also the more sure prophetic word, to which you would do well to take heed, as you would to a lamp shining in a dark place, until the day dawns, and the morning star arises in your hearts.

20. But first know that no prophecy of the scriptures can stand alone in its interpretation,

21. For Prophecy did not come by the will of man at any time, but by the Holy Spirit which directed holy men of God to speak.

## 2

BUT there were also false prophets among the people, as there will be false teachers among you, who will stealthily bring in destructive doctrines, denying the Master who bought them, and thus bringing upon themselves swift destruction. 2. And many will follow their destructive ways, and through them the way of truth will be wrongfully designated.

3. For through covetousness, and the use of deceptive words, they will make gain out of you. For this type, judgment as of old is not lacking, and their destruction will

not lie dormant.

4. For if God spared not the angels who sinned, but having bound them in chains of darkness, and having cast them into the bottomless pit, has kept them for judgment,

5. And if he spared not the ancient world from which he preserved Noah, a herald of righteousness, and his family, eight souls in all, bringing in a flood upon the world of ungodly people;

6. And if he reduced the cities of Sodom and Gomorrah to ashes, condemning and overthrowing the inhabitants thereof, as an example of what will happen to any who contemplate living ungodly lives,

7. And delivered righteous Lot who was oppressed by the lawless and licentious conduct of these people,

8. (For that righteous man was tormented in his soul by dwelling in that environment, and witnessing day after day those lawless works,)

9. Then it is evident that the Lord knows how to deliver the holy out of temptation, and to hold the unrighteous for punishment in the day of judgment.

10. And especially those who walk according to the pollution of the lust of the flesh, despising law and order. They are daring and self-willed. They do not fear to speak wrongfully of authorities;

11. Whereas angels, being greater in strength and power, do not bring a railing accusation against them before the Lord;

12. These, as irrational animals, born for capture and corruption, speak evil words in their corruption, boasting about what they are ignorant of. They shall utterly perish.

13. For they shall receive the re-

ward of unrighteousness, having esteemed the spots and blemishes of indulgence to be a pleasure. In feasting with you they have delighted themselves in deceit;

14. Having the eyes of an adulteress, ceasing not from sin, alluring those who are unestablished, having hearts that are exercised in craving the forbidden. They are cursed children.

15. Having left the straight way they have gone astray, following in the way of Balaam the son of Beor, who loved the reward which unrighteousness offered.

16. But he was reproved of his own wickedness, the dumb beast of burden speaking with a man's voice forbade the madness of the prophet.

17. Such prophets are fountains without water. They are clouds driven by storms, keeping the gloom of darkness for ever.

18. For by speaking great words of vanity they allure with the desires of the flesh, by licentiousness, those who have escaped from the pathway of error.

19. They promise them freedom while they themselves are the servants of corruption; for by whom anyone is subdued, by him also is he held in bondage;

20. For if, having escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, we become entangled again and subdued by these, the last state is worse than the first.

21. It were better for them never to have known the way of righteousness, than, having known it, to have turned back from the holy commandment which was delivered to them.

22. What has happened is stated in the words of the true proverb,

"The dog has returned to his own vomit, and the sow that was washed, to her rolling place in the mire."

### 3

THIS now, beloved, is my second letter to you - my second effort to stir up your pure minds and memories,

2. That you might call to mind the words spoken before by the holy prophets, and the commandment of our Lord and Saviour, of which we the apostles have told you.

3. First understand that in the last days mockers will arise, walking after their own lusts,

4. And saying, "Where is the promise of his coming, for since the fathers fell asleep all things continue as from the beginning of the creation."

5. For this is hidden from them, and they are willingly ignorant of it, that by the word of God the heavens were created of old, and the earth, with water outside and inside.

6. By these waters the world, which then was, was flooded and perished.

7. But the heavens and the earth which now are, by his word are preserved, being kept until the day of judgment, when with the ungodly men they will be destroyed by fire.

8. But let this one thing be not hidden from you beloved, that a day with the Lord is as a thousand years, and a thousand years as a day.

9. The Lord does not delay to fulfil his promise, as some men count delay, but he is longsuffering towards us, not willing that any should perish, but that all should come to repentance.

10. But the day of the Lord shall come as a thief in the night, in which the heavens shall pass away with a rushing noise, and the elements shall be dissolved with burning heat, and the earth, and the works that are therein, shall be burnt up.

11. Seeing then that all these things shall be dissolved, what kind of persons ought we to be in holy conduct and godliness,

12. Expecting and hastening the coming of the day of God, in which, when it comes, the heavens being on fire shall be dissolved, and the elements shall melt with burning heat.

13. But according to his promise we expect a new heavens and a new earth in which righteousness will dwell.

14. Wherefore, beloved, since you are expecting these things, try

your hardest to be found by him to be like him, without spot and blameless.

15. And esteem suffering, like that of our Lord, to be the means of perfecting salvation, as our beloved brother Paul, according to the wisdom given him, wrote to you.

16. Also in all his letters, he speaks concerning these things. Some of what he says is hard to understand, and is manipulated by the unlearned, as are also other scriptures, to their own destruction.

17. You therefore, beloved, knowing in advance, beware lest you are led away by the error of those who are lawless, and you fall from your own steadfastness.

18. Rather grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and to the day of eternity. Amen.

## The First Letter to All, Written by

### JOHN

#### 1

THE Word which was from the beginning, which we have heard, and which we have seen with our eyes; which we have gazed upon, and our hands have handled - the Word of Life -

2. He has been revealed, and we have seen him, and we have been witness to this fact, and report to you that the Life eternal, who was with the Father, and has been re-

vealed to us,

3. And whom we have seen and heard, him we declare to you so that you also may have fellowship with us; for our fellowship is indeed with the Father and with his Son Jesus Christ.

4. And these things we write to you that we all may be filled with joy.

5. Now this is the message which we have received from him and

present to you. God is light, for in him is no darkness at all.

6. If we say we have fellowship with him, and at the same time walk in darkness, we lie by not practising the truth.

7. But if we walk in the light as he walks in the light, we have fellowship with one another, and the blood of Jesus Christ, God's Son, cleanses us from every sin.

8. If we say that we have not sinned, we deceive ourselves, not accepting the true situation.

9. But if we confess our sins, he is faithful and uncondemned, that he may forgive us those sins, and may cleanse us from all unrighteousness.

10. If we should say that we have not sinned, we would declare him to be a liar, and reveal that his word is not in us.

## 2

MY little children, these things I write to you, urging you that you do not sin, but if anyone should sin, we have a representative who stands before the Father, Jesus Christ the uncondemned.

2. For he is the penalty bearer for our sins, and not for ours only, but also for those of the whole world.

3. And by this we may know that we know him, if we obey his commandments.

4. He that says, "I know him," and is not keeping his commandments, is a liar, and in him the truth does not dwell;

5. But whoever keeps his word, truly in him the love of God has been perfected. By this we know that we are in him.

6. He that says that he abides in him, ought also himself to walk even as he walked.

7. Brethren, it is not a new com-

mandment which I write to you, but an old commandment - one which you have had from the beginning. This old commandment is the word which has been heard from the beginning.

8. And yet I write a new commandment to you which is true in him and in you, because the darkness is passing away, and the true light is shining anew.

9. He who says that he is in the light, but hates his brother, is yet in the darkness.

10. He who loves his brother, abides in this light, for in him there is nothing to cause offence.

11. But he who hates his brother is in darkness, and he walks in the darkness, and does not know where he is going, because the darkness blinds his eyes.

12. I write to you, little children, because your sins have been forgiven through his name.

13. I write to you fathers, because you have known him who is from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you little children, because you have known the Father.

14. I have written to you fathers, because you have known him who is from the beginning. I have written to you young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one.

15. Love not the world, nor the things that are in the world. If anyone loves the world, the love of the Father is excluded;

16. Because all that the world holds - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father, but of the world,

17. And the world is passing away, and the lust of it, but he who

obeys the will of God will live forever.

18. Little children, it is the last hour, and as you have heard that antichrist is coming, even now many antichrists have arisen. Hence we know that it is the last hour.

19. They went out from among us, for they were not of us. If they had been of us they would have remained with us, but they went out, revealing that they were not of us.

20. But you who have the anointing of the holy One know all things.

21. I do not write to you because you know not the truth, but because you know it, and that any who lie are not of the truth.

22. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.

23. Everyone that denies the Son, denies the Father also.

24. Retain, therefore, that which you have heard from the beginning, within you. If what you have heard from the beginning abides in you, then you will also abide in the Son and in the Father.

25. And this is the reward which he himself has promised us - eternal life.

26. I have written these things to you concerning those who would lead you astray.

27. But you, in whom the anointing which you have received from him abides, need not that anyone should teach you, but as that same anointing teaches you concerning all things, and is true, and does not lie, therefore, even as it has taught you, you should abide in him.

28. And now, little children, abide in him, that when he appears we may have boldness, and not be put

to shame before him at his coming.  
29. If you know that he is righteous, you know that everyone who practises righteousness is born of him.

### 3

SEE, what love the Father has given us, that we should be called the children of God. Accordingly the world does not know us, because it did not know him.

2. Beloved, now are we the children of God, but what we shall become is not yet apparent. However, we do know that when he appears we shall be like him, for it is only by being as he is that we shall see him.

3. And everyone who has this hope in him must purify himself, even as he is pure.

4. Everyone who practises sin practises lawlessness, for sin is lawlessness,

5. And you know that he demonstrated to us that we can put away sin. There was no sin in him.

6. Anyone who abides in him does not sin; but anyone that sins has neither seen him nor known him.

7. Little children, let no one mislead you. He who practises righteousness as he did, is righteous, even as he was.

8. He who practises sin is of the devil, because from the beginning the devil has sinned. This is why the Son of God was revealed, that he might undo what the devil has done.

9. Anyone who is born of God, does not practise sin. Because he is begotten of God, he cannot sin.

10. In this we can distinguish between the children of God and the children of the devil. Anyone who fails to practise righteousness is not one of God's children; nor is he who does not love his brother;



11. Because this is the message which you have heard from the beginning that we should love one another.

12. Not like Cain who was a son of the wicked one, and slew his brother; and why did he slay him? Because his own works were wicked and his brother's righteous.

13. Do not be surprised, brethren, if the world hates you.

14. We know that we have passed from the pathway of death to the pathway of life, because we love the brethren. He who does not love his brother remains in the pathway of death.

15. Everyone who hates his brother is a murderer, and you know that no murderer has within him the hope of life eternal.

16. We know what love is from the example of Christ in laying down his life for us. We ought therefore, also lay down our lives for the brethren.

17. But whoever possesses the means of living in this world, and, seeing his brother in need, refuses to be compassionate, how can God's love be in him?

18. My little children, we should not only love in word with the tongue, but in deed and in truth.

19. And by this we know that we are of the truth, and that our hearts are right before God.

20. For if our hearts condemn us, God is greater than our hearts, and knows all things.

21. Beloved, if our hearts do not condemn us, we have boldness towards God;

22. And whatever we ask of him we receive because we keep his commandments, and practise doing those things that are pleasing to him.

23. And this is his commandment that we be loyal to the name of his

Son Jesus Christ, and love one another, just as he commanded us.

24. He that keeps his commandments abides in him and he in him; and by this we know that he abides in us - by the Spirit which he gave to us.

#### 4

BELOVED, do not accept every spirit. First prove the spirits to see if they are of God; because many false prophets have come into the world.

2. This is how you can tell if the spirit is of God. Every spirit which confesses that Jesus Christ has come in the flesh is of God.

3. Any spirit which does not confess that Christ has come in the flesh is not of God, but is a spirit of antichrist, which, as you have heard, will come, and is even now working in the world.

4. You, little children, are of God, and have overcome these evil spirits, because he who is in you is greater than he who is in those of the world

5. They are of the world, because they talk of the world, and the world listens to what they have to say.

6. But we are of God, and those that are of God listen to what we have to say, but those who are not of God will not listen. By this then, also, we can tell the difference between the spirit of truth and the spirit of error.

7. Beloved, we should love one another, because love is of God, and every one that loves has been begotten a son of God, and knows God.

8. He that does not love has not known God, because God is love.

9. The love of God was revealed to us when God sent his only begotten Son into the world, that

through him we might live.

10. In this way love is revealed. It was not because we loved God, but because he loved us, that he sent his Son to be a merciful bearer of punishment for our sins.

11. Beloved, if God so loved us we ought also to love one another.

12. No one has, at any time, seen God. If we should love one another, God would abide in us, and his love would be perfected in us.

13. By this we know that we are abiding in him, and he in us, by his Spirit which he has given to us.

14. And we have seen, and testify to the fact, that the Father has sent the Son to be a Saviour of the world.

15. Whoever confesses that Jesus is the Son of God, has God abiding in him, and he abides in God.

16. We have known and believed the love which God has for us. God is love, and he that abides in love abides in God, and God abides in him.

17. In this way love is perfected by us, so that we might have boldness in the day of judgment, because even as he is, so will we be in the world.

18. In love there is no fear, for perfect love casts out fear; because fear brings torment, and he that fears has not been made perfect in love.

19. We love him because he first loved us.

20. If anyone says that he loves God, and at the same time he hates his brother, he is a liar. For if he does not love his brother whom he has seen, how is he able to love God whom he has not seen?

21. We have this commandment from him, that he who loves God should also love his brother.

## 5

EVERYONE that believes that Jesus is the Christ of God, has been born a son of God; and every one that loves him who made him his son, loves also all who have been made sons of God.

2. By this we know that we love the family of God when we love God and keep his commandments.

3. For loving God means keeping his commandments; and his commandments are not a burden.

4. Because all who have been born sons of God overcome the world, and this is the victory which overcomes the world - faithfulness in keeping his commandments.

5. Who is he that overcomes the world? He who is faithful to Jesus the Son of God.

6. This is he who came by water and blood; Jesus Christ. It was not by water only, but by water and blood; and the Spirit bears witness because the Spirit is the truth.

7. There are three who bear witness in heaven - the Father, the Word, and the Holy Ghost, and these three are one.

8. And there are three who bear witness on earth - the spirit, and the water, and the blood - and these three combine for one purpose.

9. If we take notice of the witness of men, we should take more notice of the witness of God; and this is what God witnesses concerning his Son,

10. He that believes on the Son of God has the witness in himself, and he that does not believe God makes him a liar, because he has not believed in the witness which God has witnessed concerning the Son.

11. And the witness is this - that God, in giving us his Son has made eternal life available to us.

12. He that has the Son has life; but he that has not the Son of God has not life.

13. I have written these things to you who are faithful to the name of the Son of God, that you might know that you have eternal life, and might continue to be faithful to the name of the Son of God.

14. And we have boldness towards him, knowing that in anything we may ask, if we ask according to his will, he hears us.

15. And if we know that he hears our every request, then we also know that we have the requests which we have asked of him.

16. If anyone should see his brother sinning a pardonable sin, he shall ask for, and God shall give him, pardon and life for that pardonable sin. There is a sin which

is unpardonable, but I am not saying that he should seek pardon for that.

17. All unrighteousness is sin; and some sins are pardonable.

18. We know that everyone that is a born-again child of God does not sin. For such a one guards himself, and the wicked one does not touch him.

19. We know that we are of God, while the whole world lies under the power of the wicked one;

20. And we know that the Son of God has come to reveal to us, by precept and example, the character of the true God, that in his Son Jesus Christ we might know him whom to know is life eternal.

21. Little children, keep yourselves from idols. Amen.

## The Second Letter Written by

### JOHN

THE elder to the elect lady and her children, whom I love in the truth, and not I only, but also all those who have known the truth.

2. For the sake of the truth which abides in us, and shall be with us for ever.

3. Grace, mercy and peace shall be with us, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4. I rejoice greatly that I have found your children to be walking

in truth, and in harmony with the commandments we received from the Father.

5. And now I urge you, lady, not according to a new commandment, but according to that which we have had from the beginning, that we should love one another.

6. And this is what loving one another means, that we should walk according to his commandments. This is the commandment that you have heard from the beginning in which you should walk.

7. Because there are many deceivers in the world who do not confess that Jesus Christ came in the flesh. This type of deceiver is antichrist.

8. We must ourselves take care lest we lose what we have accomplished, and fall short of receiving the reward.

9. Anyone who transgresses, and abides not in the teaching of Christ, does not have God. He who abides in the teachings of Christ has both the Father and the Son.

10. If anyone comes to you, and does not bring this teaching, do not receive him into your house, nor honour him,

11. For he who honours him partakes of his evil works.

12. I have many things to tell you which I cannot express on paper with ink, but I hope to come to you soon when we can speak mouth to mouth, that our joy may be complete.

13. The children of your elect sister send greetings. Amen.

## The Third Letter Written by

### JOHN

THE elder, to Gaius the beloved, whom I love in the truth.

2. Beloved, may you prosper in all things, and be in health even as your soul prospers.

3. I was very happy to hear from the brethren who came and told me of your loyalty - of how you walk in obedience to the truth.

4. Nothing brings me greater happiness than to hear that my children are walking in the paths of righteousness.

5. Beloved, I understand you are faithfully doing all you can for the brethren, as well as for strangers.

6. For the brethren testify to the church of your love. In this work by showing yourself worthy of the calling of God you do well.

7. For those brethren have gone

forward in the name of Christ, taking no help from the Gentiles.

8. We therefore should receive such men, and thus become fellow workers with them in the cause of truth.

9. I wrote to the church, but Diotrephes, who loves to be regarded as the chief among them, would not receive us.

10. Because of this, if I should come, he would be reminded of his action, and evil would be spoken against us; and, not satisfied with this, he would not only refuse to receive the brethren himself, but would forbid any of the church members to do so, on threat of expulsion from the church.

11. Beloved, do not follow the

example of those who do evil, but those who do good. He that does good is of God; but he that does evil has not discovered God.

12. Of Demetrius, witness of his loyalty is borne by all, and by the truth itself. We also bear witness, and you know our witness is true.

13. I have many things to tell you, but will not try to do this with pen and ink,

14. Because I hope to see you very soon when we shall be able to speak mouth to mouth. Peace be with you. Remember me to my friends, all by name.

## A Letter to All, Written by

### JUDE

JUDE, a servant of Jesus Christ, and brother of James, to those who are called and sanctified in God the Father, and kept in Jesus Christ.

2. May mercy be extended to you, and may peace and love be multiplied.

3. Beloved, I feel compelled to write to you concerning the salvation of both you and me, and to urge you to fight earnestly to attain to the standard of faithfulness which was once delivered to the saints.

4. For certain ungodly men, of whom we have been warned from of old, have stealthily attempted to change the grace of our God into licentiousness, denying that our master is God and our Lord Jesus Christ.

5. But I would remind you of this, that though the Lord, in the first place, saved a people out of the land of Egypt, in the second place he destroyed those who were disloyal.

6. And the angels who, by failing to keep the loyalty of their first state, after their expulsion from heaven, he keeps in bonds unto the great day of judgment and eternal darkness.

7. Similarly with Sodom and Gomorrah and the surrounding cities, because they gave themselves up to fornication and other lusts of the flesh, they were destroyed by fire as an example of those who will undergo the penalty of eternal destruction.

8. In like manner these ungodly men, these dreamers, defile the flesh, setting aside all authority, and speaking evil of the glory of purity of character.

9. When Michael the archangel disputed with the devil over the body of Moses, he did not dare to bring a railing charge against him, but said, "The Lord rebuke you."

10. But these ungodly men speak evil of things that they do not understand; and with those things of nature, such as the animals which

cannot reason, they defile themselves.

11. Woe to them because they have gone in the way of Cain, and in the error of Balaam who hurried after a reward, and in the strife and contradiction of Korah who perished.

12. These are found in your love feasts, and in sunken gardens, feasting together fearlessly, feeding themselves like cattle. They are clouds without water, carried about by the winds. They are trees of autumn bearing no fruit, twice dead and rooted up.

13. They are wild waves of the sea, foaming out their own shames, wandering stars for whom the gloom of eternal darkness is in waiting.

14. Enoch, the seventh from Adam, prophesied also of these saying, "Behold the Lord is coming with ten thousand of his saints,

15. To perform judgment against all, and to convict all the ungodly ones of their ungodly deeds which they have, in ungodly ways, performed; and of all the hard sayings which ungodly sinners have spoken against him."

16. These people are murmurers, complainers, walking after their own lusts. In their speech they

use big complex words to gain the admiration of their listeners.

17. But as for you beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ;

18. For they told you that in the last days there will be mockers, walking after their own ungodly lusts,

19. These are they who depart from nature, not having the Spirit.

20. But you, beloved, building your holiness upon the foundation of faithfulness, and praying in the power of the Holy Spirit.

21. Keep yourselves in the love of God, drawing on the mercy of our Lord Jesus Christ until rewarded with life eternal.

22. Have pity on some who are in doubt.

23. Others you may save by snatching them, in fear, out of the fire; hating the garment of character which is spotted by the lusts of the flesh.

24. Now to him who is able to keep us from stumbling, and to set us before his glory in blameless exultation,

25. To the only wise God our Saviour, be glory and honour and power and authority both now and evermore. Amen.

## GOD'S REVELATION

### To His Servants, Through John

**1**  
**THE REVELATION** of Jesus Christ which God gave to him, to show to his servants those things which must shortly take place; and having signed it, he sent it by his angel to his servant John,

2. Who testified that whatever the things were that he saw, he described as instructed by the word of God and the testimony of Jesus Christ,

3. Approved of God are all who read and hear the words of this prophecy, and act in harmony with what is written herein, for the time is near.

4. John, to the seven churches which are in Asia. Grace to you and peace from him who is and was and is to come, and from the seven Spirits which are before his throne:

5. And from Jesus Christ the faithful witness, the first born from among the dead, and the ruler of the kings of the earth. To him who loved us, and washed us from our sins in his blood,

6. And made us kings and priests to God and to his Father - to him be the glory and the might for ever and ever. Amen.

7. See, he comes with clouds, and every eye shall see him, including those who pierced him, and all the tribes of the earth will wail because of him. Yes. Amen.

8. "I am the alpha and the omega, the beginning and the ending," says the Lord; "who is and was and is to come, the Almighty."

9. I John, also your brother and fellow partaker in tribulation and endurance in the kingdom of Christ, was in the island which is

called Patmos, because of the word of God and because of the testimony of Jesus Christ.

10. And I became possessed of the Spirit on the Lord's day, and I heard behind me a voice, loud as of a trumpet,

11. Saying, "I am the alpha and the omega, the first and the last; and what you see, write in a book, and send to the churches which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12. And I turned to see the voice which spoke with me, and having turned I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks, one like the Son of man, clothed to his feet in a robe, and having a golden girdle over his breasts,

14. His head and hair were white like wool, as white as snow, and his eyes like a flame of fire.

15. His feet were like fine brass, and glowed as though in a furnace; and his voice was like the voice of many waters.

16. He had, in his right hand, seven stars, and out of his mouth a sharp two-edged sword went forth, and his countenance was bright as the sun, shining in its strength.

17. When I saw him, I fell at his feet as dead; and he laid his right hand upon me saying to me, "Fear not, I am the first and the last,

18. And the living one. I was slain, but see, I am alive for evermore. Amen; and I have the keys of the grave and of death.

19. Write the things which you have seen, and the things you are

seeing, and the things which you shall see later.

20. The mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the messengers of the seven churches, and the seven candlesticks which you saw, are the seven churches.

## 2

TO the messenger of the Ephesian church write, These things says he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks,

2. I know your works, and your suffering and your endurance, and that you cannot bear evil people, and that you have tried those who declared themselves to be apostles but were not, and found them to be liars;

3. How you bear and endure for the sake of my name, having laboured untiringly.

4. But I hold it against you that you have left your first love.

5. Remember therefore, whence you have fallen, and repent, and do again your first works. If you do not do this, I will quickly come to you and remove your candlestick out of its place. This I will do if you do not repent.

6. But this you have to your credit - you hate the works of the Nicolaitanes, which I also hate.

7. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give him the right to eat of the tree of life which is in the midst of the paradise of God.

8. And to the messenger of the church of Smyrna write, These things says the first and the last, who was slain and lived,

9. I know your works and tribulations and poverty, (but you are

rich) and I know the blasphemy of those who declare themselves to be Jews and are not, but belong to the synagogue of Satan.

10. Fear not at all the things which you must suffer. The devil is about to cast some of you into prison, that you might be tried. You shall have ten days of tribulation. Be faithful unto death, and I will give you a crown of life.

11. He that has an ear, let him hear what the Spirit says to the churches. He that overcomes shall in no wise be injured by the second death.

12. And to the messenger of the church of Pergamos write, These things says He who has the sharp two-edged sword,

13. I know your works, and that you live where Satan is enthroned, and that you hold fast my name, and did not deny my faithfulness, even in the days when Antipas, my witness was killed amongst you for his faithfulness, in the area where Satan lives.

14. But I have a few things against you. You have among you some who hold the teaching of Balaam, who taught Balak to cast a snare before the sons of Israel - to eat things sacrificed to idols, and to commit fornication.

15. And you also have some who hold the teaching of the Nicolaitanes - a teaching which I hate.

16. Repent, for if you do not, I will come quickly to you, and will fight them with the sword of my mouth.

17. He who has an ear, let him hear what the Spirit says to the churches. To him that overcomes will I give to eat of the hidden manna, and I will give him a small white stone on which a new name is written that no one will know except he who receives it.



18. And to the messenger of the Thyatira church write, These things says the Son of God - he who has eyes like a flame of fire and feet of brass,

19. I know your works, and love, and service, and faithfulness, and endurance; and that your last works are more than at first;

20. But I have a few things against you, for you have allowed the woman Jezebel, who calls herself a prophetess, to teach and to mislead my servants to commit fornication, and to eat things sacrificed to idols.

21. I gave her time to repent of her fornication, but she did not do so.

22. See, I have cast her into a bed, and those who commit adultery with her into great tribulation which they must share unless they repent of their works.

23. And I will kill her children with death, and all the churches will know that I am he who searches passions and hearts, and that I will reward you each according to your works.

24. But I say to you and to the rest of Thyatira who do not have this teaching, and have not known the depths of Satan so to speak, I will not lay upon you any other burden.

25. What you have, hold fast till I come.

26. And he that overcomes, and he that continues to do my works to the end, to him will I give authority over the nations.

27. And he shall rule them with an iron rod, as vessels of pottery are broken in pieces, as I also have received authority from my Father.

28. And I will give him the morning star.

29. He who has an ear let him hear what the Spirit says to the churches.

## 3

AND to the messenger of the church of Sardis write, These things says he who has the Spirits of God, and the seven stars, I know your works, and that you have the name that you live yet are dead.

2. Be watchful and strengthen the things which remain that are dying, for I have not found your works to be perfect before God.

3. Remember therefore how you received and heard what you have; and keep it, and repent. If you do not watch, I will come upon you as a thief, and in no wise shall you know the hour that I shall come upon you.

4. You have a few names in Sardis who have not defiled their garments, who shall walk with me in white because they are worthy.

5. He that overcomes shall be clothed in white garments, and in no wise will I blot out his name from the book of life, and I will confess his name before my Father and before his angels.

6. He that has an ear let him hear what the Spirit says to the churches.

7. And to the messenger of the church of Philadelphia write, These things says the Holy and True, he who has the key of David, who opens and no one shuts, and shuts and no one opens,

8. I know your works, See, I have set before you an opened door, and no one is able to shut it. Because though little, you have power, and have kept my word, and have not denied my name,

9. See, I grant that those of the synagogue of Satan who falsely declare themselves to be Jews, but are not - them will I cause to come and do you homage before your feet, that they might know that I loved you,

10. Because you have kept my word and have endured, I also will keep you in the hour of trial which is coming upon the whole habitable world to try all who dwell upon the earth.

11. See, I am coming shortly; hold fast what you have that no man take your crown.

12. He who overcomes I will make a pillar in the temple of my God, and he will not go out at all any more, and I will write upon him the name of my God, and the name of the city of my God - the new Jerusalem, which comes down out of heaven from my God - and my new name.

13. He that has an ear, let him hear what the Spirit says to the churches.

14. And to the messenger of the church of Laodicea write, These things says the Amen, the Faithful and True witness, the beginning of the creation of God,

15. I know your works that you are neither cold nor hot, I wish you were either cold or hot,

16. But because you are lukewarm, neither cold nor hot, I am about to spue you out of my mouth.

17. Because you say I am rich, having grown rich, and have need of nothing, knowing not that you are wretched and miserable and poor and blind and naked;

18. I advise you to buy from me gold purified by fire, that you may be rich; and white garments that you might be clothed, and your shameful nakedness might not be apparent; and to anoint your eyes with eyesalve that you may see.

19. I rebuke and discipline all whom I love, therefore be zealous and repent.

20. See, I stand at the door and knock. If any man hear my voice, and open the door, I will come in

to him and will sup with him and he with me.

21. He who overcomes as I overcame, will I grant to also sit with me in my throne, just as I sat down with my Father in his throne.

22. He that has an ear, let him hear what the Spirit says to the churches."

#### 4

AND with these things, even while I was looking, I saw a door open up in the heavenly sanctuary, and the trumpet-like voice which I heard speaking with me said, "Come up here, and I will show you what else must take place with these things."

2. And immediately I was taken by the Spirit, and lo, a throne was set in the heavenly sanctuary, and upon the throne someone was sitting;

3. And he who was sitting was in appearance like a jasper stone, and a sardine stone; and a rainbow that was around the throne was in appearance like an emerald.

4. And around the throne I saw twentyfour thrones, and on the thrones, twentyfour elders sitting, clothed in white garments, and having on their heads golden crowns.

5. And out of the throne went forth lightnings and thunders and voices; and seven lamps of fire were burning before the throne. These are the seven Spirits of God.

6. And before the throne was a sea of glass like crystal. And in the midst of the throne, and around it, were four living creatures, full of eyes, before and behind.

7. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature having the face of a man, and the fourth living creature like a flying eagle.

8. And the four living creatures, each had six wings, full of eyes around and within; and without resting day and night they say, "Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come."

9. And when the living creatures shall give glory and honour and thanksgiving to him who sits upon the throne, who lives for ever and ever,

10. The twentyfour elders shall fall before him who sits upon the throne, and worship him who lives for ever and ever, and cast their crowns before the throne saying,

11. "You are worthy, O Lord, to receive glory and honour and power, because you did create all things, and for your will they are and were created."

### 5

AND I saw upon the right hand of him who was sitting upon the throne, a book, written within, and on the back, and having been sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals of it?"

3. And no one in the heaven, nor upon the earth, nor under the earth, was able to open the book, nor to examine it.

4. And I wept a great deal because no one could be found who was worthy to open and to read the book; nor to examine it.

5. When one of the elders said to me, "Do not weep. See the Lion which is of the tribe of Judah, the root of David; he has overcome, and can open the book and loose the seals of it."

6. And I saw, and lo, in the midst of the throne, and in the midst of the four living creatures, and in the

midst of the elders, a Lamb standing, which appeared to have been slain, having seven horns, and seven eyes which are the seven Spirits of God which have been sent into all parts of the earth.

7. And he came and took the book out of the right hand of him who sits upon the throne.

8. And when he took the book the four living creatures and the twentyfour elders fell before the Lamb, each having harps, and golden vials full of incense which are the prayers of the saints.

9. And they sang a new song saying, "Worthy are you to take the book, and to open its seals; because you were slain, purchasing us to God by your blood, out of every tribe and language and people and nation,

10. And making us, to our God, kings and priests who will reign over the earth."

11. And I saw, and I heard the voices of many angels around the throne, and of the living creatures, and of the elders; and the number of them was ten thousand times ten thousand and thousands of thousands;

12. Singing with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

13. And every creature which is in the heaven, and in the earth, and under the earth, and those that are in the sea, and all that are in them heard I saying, "Blessing, and honour, and glory, and power be to him that sits upon the throne, and unto the Lamb for ever and ever."

14. And the four living creatures said, "Amen," and the twentyfour elders fell down and worshipped him who lives for ever and ever.

## 6

AND I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying in a voice of thunder, "Come and see."

2. And I saw, and lo, a white horse, and he, sitting upon it having a bow; and a crown was given to him, and he went forth conquering and to conquer.

3. And when he opened the second seal, I heard the second living creature saying, "Come and see."

4. And another horse, a red one, went forth; and to him that was sitting upon it was given the task of taking peace from the earth, that one another they should slay; and a great sword was given to him.

5. And when he opened the third seal, I heard the third living creature saying, "Come and see." And I saw, and lo, a black horse, and he who sat on it had a balance in his hand.

6. And I heard a voice in the midst of the four living creatures saying, "A measure of wheat for a penny, and three measures of barley for a penny, and the oil and wine you may not injure."

7. And when he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see."

8. And I saw, and lo, a pale horse, and the name of him who sat upon it was Death, and Hades followed with him; and authority was given them upon this fourth day of the earth to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

9. And when he opened the fifth seal, I saw under the altar the minds of those who had been slain through the word of God, and through the testimony which they held.

10. And they were crying with a loud voice saying, "How long, O Lord, the holy and the true, will you delay to judge and avenge our blood on those who dwell on the earth?"

11. And white robes were given each of them, and it was said to them that they should rest for yet a little time until their fellow servants and their brethren, who were yet to be slain, should be, even as they.

12. And I saw when he opened the sixth seal, and lo, there was a great earthquake, and the sun became black as hair sackcloth, and the moon became as blood.

13. And the stars of the heaven fell unto the earth, as a fig tree casts its untimely figs when shaken by a mighty wind.

14. And heaven departed like a scroll being rolled up, and all mountains and islands were moved out of their places.

15. And the kings of the earth, and the great, and the rich, and the chief captains, and the mighty, and all the bondmen and free men hid themselves in the caves and in rocks of the mountains.

16. Saying to the mountains and rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb.

17. Because the great day of his wrath is come, and who shall be able to stand?"

## 7

AND with these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that no wind might blow on the earth, nor upon the sea, nor upon any tree.

2. And I saw another angel ascending from the rising of the sun, hav-

ing the seal of the living God; and he cried with a loud voice to the four angels to whom was given the injury of the earth and the sea,

3. Saying, "Hurt not the earth, nor the sea, nor the trees, until we seal the servants of our God in their foreheads,"

4. And I heard the number of the sealed, - 144,000, sealed out of every tribe of the sons of Israel;

5. Out of the tribe of Judah, twelve thousand sealed; out of the tribe of Reuben, twelve thousand sealed; out of the tribe of Gad, twelve thousand sealed;

6. Out of the tribe of Asher, twelve thousand sealed, out of the tribe of Naphtali, twelve thousand sealed; out of the tribe of Manasseh, twelve thousand sealed,

7. Out of the tribe of Simeon, twelve thousand sealed; out of the tribe of Levi, twelve thousand sealed; out of the tribe of Issachar, twelve thousand sealed;

8. Out of the tribe of Zebulun, twelve thousand sealed; out of the tribe of Joseph, twelve thousand sealed; out of the tribe of Benjamin, twelve thousand sealed,

9. With these things I saw, and lo, a great crowd which no man could number, out of every nation and tribe and people and language, standing before the throne, and before the Lamb, clothed with white robes, and having palms in their hands;

10. And crying with a loud voice saying, "All glory to him who sits on the throne of our God, and to the Lamb."

11. And the angels stood around the throne, and the elders and the four living creatures, and fell down before the throne on their faces, and worshipped God,

12. Saying, "Amen. Blessing, and glory, and wisdom, and thanks-

giving, and honour, and power, and strength, to our God for ever and ever. Amen."

13. And one of the elders asked me saying, "These who are clothed in white robes, who are they, and whence did they come?"

14. And I said to him, "My Lord you know." He said to me, "These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

15. Because of this they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne shall live with them and for them.

16. They shall not hunger any more, neither shall the sun harm them, nor any heat;

17. Because the Lamb, who is in their midst, on the throne, will shepherd them and will lead them to fountains of living waters, and God will wipe away all tears from their eyes."

## 8

AND when he opened the seventh seal there was silence in the heavenly sanctuary for about half an hour,

2. And I saw the seven angels who stand before God, and seven trumpets were given to them.

3. And another angel came and stood at the altar, having a golden censer, and much incense was given to him, that he might mingle it with the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incense went up with the prayers of the saints from the hand of the angel before God.

5. And the angel took the censer, and filled it with fire from the altar, and cast it into the earth;

and there were voices, and thunders, and lightnings, and an earthquake.

6. And the seven angels, having the seven trumpets, prepared themselves to sound the trumpets.

7. And the first angel sounded his trumpet; and there was hail and fire mingled with blood, and it was cast into the earth, and the third of the trees was burnt up, and all the pale grass was burnt up.

8. And the second angel sounded his trumpet; and what appeared to be a great mountain burning with fire, was cast into the sea, and the third part of the sea became blood.

9. And the third part of the creatures of the sea which had life died, and the third of the ships were destroyed.

10. And the third angel sounded his trumpet; and a great star fell out of the heavenly sanctuary, burning as a lamp, and it fell upon the third of the rivers, and upon the fountains of waters.

11. And the name of the star is called Wormwood, and the third became wormwood, and many men died of the waters being made bitter thereby.

12. And the fourth angel sounded his trumpet; and the third of the sun and the third of the moon and the third of the stars were smitten; that the third of them should be darkened, so that a third of the day should not appear, and the light of the night likewise.

13. And I saw and heard an angel, as an eagle, flying in the mid-heaven, saying with a loud voice, "Woe, woe, woe, to those who dwell on the earth, from the remaining voices of the trumpet, of the three angels who are about to sound trumpets."

## 9

AND the fifth angel sounded his trumpet; and I saw a star which had fallen out of heaven to the earth, and to it was given a key to the bottomless pit;

2. And it opened the bottomless pit, and there went up smoke out of the pit like the smoke of a great furnace, and the sun and the air were darkened by the smoke from the pit.

3. And out of the smoke came locusts to the earth, and to them was given permission to hurt, as the scorpions of the earth have permission to hurt.

4. And it was said to them that they should not hurt the grass of the earth, nor any pale thing, nor any tree, but those men only who have not the seal of God in their foreheads.

5. And permission was given them, not to kill, but to torment the unsealed for five months; and their torment was like the torment of a scorpion when it strikes a man.

6. And in those days men will seek death, and will not find it; and shall desire to die, but death will flee from them.

7. And the appearance of the locusts was likened to horses prepared for war, and upon their heads they appeared to have crowns like gold; and their faces appeared to be as the faces of men;

8. And they had hair like women's hair, and their teeth were as the teeth of lions.

9. And they had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots of many horses running to war;

10. And they had tails like scorpions, and stings; and they were permitted to hurt men with their tails for five months.

11. And they had over them a king who is the messenger of the bottomless pit; his name in Hebrew is Abaddon, and in Greek it is Apollyon.

12. The first woe is past. Lo, with these things are yet two woes to come.

13. And the sixth angel sounded his trumpet; and I heard a voice from the four horns of the golden altar which is before God;

14. Saying to the sixth angel which had the trumpet, "Release the four angels which are bound at the great river Euphrates."

15. And the four angels were released who had been placed there in preparation for this hour of this day of this month of this year, that they might kill the third part of men.

16. And the number of horsemen of this army was twice ten thousand and times ten thousand. I heard this number given.

17. Thus I saw these horses in my vision, and the riders sitting on them, having breastplates of fire red, hyacinth blue, and sulphur yellow; and the heads of the horses were as the heads of lions, and out of their mouths went fire and smoke and sulphur.

18. By these three things the third part of men were killed - by the fire and by the smoke and by the sulphur which went forth out of the horses' mouths.

19. For their power was in their mouths and in their tails. Their tails were like serpents, having heads with which they injure men.

20. The remaining men who were not killed by these plagues neither repented of the deeds of their hands, nor turned from their worship of devils and idols of gold, silver, brass, stone, and wood, which do not see, hear, or walk.

21. And they did not repent of their murders, their sorceries, their sexual sins, or their thieving.

## 10

AND I saw another strong angel coming down out of heaven, wrapped in a cloud, and with a rainbow over his head. His face was like the sun, and his feet like pillars of fire.

2. A little book was open in his hand; and he placed his right foot upon the sea and his left foot upon the earth,

3. And cried with a loud voice which sounded like a lion roaring; and when he had thus cried, seven thunders spoke.

4. When the seven thunders spoke I was about to record what they said, when I heard a voice from heaven saying to me, "Seal up the things which the seven thunders have spoken. Do not record them."

5. And the angel whom I saw standing on the sea and on the earth, lifted up his hand to the heavenly sanctuary,

6. And swore by him who lives for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, saying, "Time shall be no longer,

7. But in the days of the voice of the seventh angel, when he begins to sound his trumpet, then will also be completed the mystery of God, as has been announced by him through his servants the prophets."

8. And the voice which I heard speaking to me out of heaven, I heard again, saying, "Go, take the little book which is open in the hand of the angel who stands on the sea, and on the earth."

9. So I went to the angel and said, "Give me the little book." And he said to me, "Take it and eat it up. It shall bring bitterness to your stomach, but in your mouth it will be as sweet as honey."

10. So I took this little book out of the hand of the angel, and ate it up, and while it was as sweet as honey in my mouth, it made my stomach bitter.

11. And he said to me, "You must prophesy again concerning many peoples and nations and languages and kings."

# 11

AND I was given a reed like a measuring rod, and told, saying, "Rise, measure the temple of God, and the altar, and those who worship thereat.

2. But the court that is without the temple, omit, and measure it not, because it was given up to the nations, those who trample upon the holy city for forty and two months.

3. And I will give authority to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sack cloth.

4. These are the two olive trees, and the two candlesticks which stand before the God of the earth.

5. And if anyone should wish to harm them, fire will go out of their mouths to devour their enemies. And if anyone should attempt to injure them, thus must he be killed.

6. These have authority to shut heaven, that no rain might fall in the days of their prophecy; and they have authority over the waters to turn them into blood, and to smite the earth with every plague as often as they will.

7. And when they have completed their testimony, the beast, who

comes up from the bottomless pit, will war against them, and will overcome them, and will kill them. 8. Their corpses will be on the street of the great city which is symbolically called Sodom, and Egypt, where also our Lord was crucified.

9. And some of the peoples and tribes and languages and nations shall see these bodies for three and a half days, without suffering them to be entombed.

10. And the dwellers of earth will rejoice and make merry over them, sending gifts to one another, because these two prophets had tormented them who dwell upon the earth.

11. But after three and a half days the spirit of life from God will re-enter them, and they stand up upon their feet, and great fear will fall upon all who behold them.

12. And they will hear a great voice out of the heavenly sanctuary saying to them, "Come up here," and they will go up to heaven in a cloud, and their enemies see them."

13. And at that same hour I saw there was a great earthquake, and the one tenth of the city fell, and in the earthquake were killed seven thousand men. And the rest who became afraid, gave glory to the God of heaven.

14. The second woe is past; see, the third woe comes quickly.

15. And the seventh angel sounded his trumpet; and there were great voices in heaven saying, "The kingdoms of this world have become our Lord's and his Christ's, and he shall reign for ever and ever."

16. And the twentyfour elders who were sitting before God on their thrones, fell upon their faces and worshipped God.

17. Saying, "We give you thanks



Lord God Almighty, who is and who was and who is to come, that you have taken your great power and reigned.

18. And the nations were angry, and your wrath came, and the time to judge the dead, and to give the reward to your servants the prophets, and to the saints and those that fear your name, small and great; and to bring to corruption those who corrupt the earth."

19. And the temple of God was opened in heaven, and in it was seen the ark of his covenant, and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

## 12

AND a great sign appeared in the heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;

2. And being pregnant, and in labour, she cried from the pains of child birth.

3. And another sign appeared in the heaven; lo, a great red dragon having seven heads and ten horns, and upon his heads seven crowns;

4. And his tail dragged the third of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she did so, he might devour her child.

5. And she brought forth a man child who is to shepherd all nations with an iron rod, and he was caught away to God and to his throne.

6. And the woman fled into the wilderness, where she had a place prepared of God, where they should nourish her a thousand two hundred and sixty days.

7. And there was war in heaven. Michael and his angels warred

against the dragon and his angels;

8. Who were defeated, so that no place remained in heaven for them.

9. And the dragon, the old serpent, the devil and Satan who misleads the whole world - he and his angels were cast out into the earth.

10. And I heard a great voice in heaven saying, "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren, who accuses them before God day and night, is cast down.

11. And the brethren overcame him through the blood of the Lamb and through the word of their testimony, not loving their lives above death.

12. Because of this let the heavens rejoice and all who dwell therein. Woe to those who inhabit the earth and the sea, because the devil is come down to you in great fury, knowing that his time is short."

13. And when the dragon saw that he was cast into the earth, he persecuted the woman who gave birth to the manchild.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she can be nourished for a time and times and half a time from the face of the serpent.

15. And the serpent cast a river of water out of his mouth after the woman, that he might carry her away as by a river.

16. But the earth helped the woman by opening its mouth and swallowing up the river which the dragon cast out of its mouth.

17. And the dragon was angry with the woman, and went to make war with the remnant of her seed who keep the commandments of God and have the testimony of Jesus Christ.

## 13

AND I stood upon the sand of the sea and saw a beast rising out of the sea, having seven heads and ten horns, and on its horns ten crowns, and upon its heads the name of blasphemy.

2. And the beast which I saw was like a leopard, and its feet like those of a bear, and its mouth like that of a lion, and the dragon gave to it his power and his throne, and great authority.

3. And I saw one of its heads, as it were wounded to death, and its wound of death was healed; and all the world wondered after the beast.

4. And they worshipped the dragon who gave authority to the beast, and they worshipped the beast saying, "Who is equal to the beast? Who is able to oppose it?"

5. And to it was granted a mouth, and ability to speak great things and blasphemy, and it was granted authority to act for forty-two months.

6. And it opened its mouth to blaspheme God - to blaspheme his name, and his sanctuary, and those who hide in his heavenly sanctuary.

7. And it was permitted to war against the saints, and to overcome them, and it was granted authority over every kindred and language and nation;

8. And all who dwell upon the earth, whose names are not found written in the book of life of the Lamb which appeared to have been slain from the foundation of the world, worshipped it.

9. If anyone has an ear let him hear.

10. If anyone gathers others into captivity, into captivity will he go. If anyone kills with the sword, he must be killed with the sword. Here is revealed the endurance and the faithfulness of the saints.

11. And I saw another beast arising

out of the earth, and it had two horns like a lamb, but it spoke like a dragon.

12. And it exercised all the authority of the first beast, and caused the earth, and those who dwell in it, to worship the first beast, whose wound to the death had been healed.

13. And it worked great signs, even calling down fire out of heaven to earth before men.

14. And it misled those who dwell on the earth through the signs which it was permitted to work before the beast, advising those who dwell on the earth to make an image to the beast which had the wound of the sword and yet lived.

15. And it was permitted to give life to the image of the beast, that the image of the beast should also speak, and that it should cause all those who would not worship the image of the beast to be killed.

16. And it caused all, small and great, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads.

17. And forbade any to buy or sell, save those that had the mark, or the name of the beast, or the number of its name.

18. Here is wisdom. He who has understanding will be able to count the number of the beast, for it is a man's number, and it is six hundred and sixty-six.

## 14

AND I looked and there I saw the Lamb, standing on mount Sion, and with him a hundred and forty-four thousand, having the name of his Father written on their foreheads.

2. And I heard a voice from the heaven as a voice of many waters, and as a voice of great thunder; and

I heard the sound of harpers playing their harps.

3. And they sang a new song before the throne, and before the four living creatures, and the elders. No one was able to learn this song except the hundred and forty-four thousand who had been redeemed from the earth.

4. These are they who are not defiled with women, but are pure. These are they who follow the Lamb wherever he may go. These are they who were redeemed from among men to be the first fruits to God and to the Lamb.

5. In their mouths no guile is found, for they are blameless before the throne of God.

6. And I saw another angel flying in the middle of heaven, having the everlasting gospel to announce to those who live on the earth, and to every nation and kindred and language and people,

7. Saying with a loud voice, "Fear God, and give glory to him, because the hour of his judgment is come; and worship him who made heaven and earth, the sea, and the fountain of waters."

8. And another angel followed saying, "Babylon is fallen is fallen, the great city, because she has given all nations the wine of the wrath of her fornication to drink."

9. And a third angel followed them saying with a loud voice, "If anyone worships the beast and its image, and receives its mark on his forehead or in his hand,

10. He also shall drink of the wine of the wrath of God which is mixed without dilution in the cup of his wrath, and he shall be tormented in fire and sulphur before the holy angels, and before the Lamb.

11. And the smoke of their torment will have gone up for ever and ever, and they will have no

part in God's rest, day and night, who worship the beast and its image, and those that receive the mark of its name.

12. Here is the endurance of the saints. Here are they who keep the commandments of God, and the faithfulness of Jesus."

13. And I heard a voice out of heaven saying to me, "Write, Blessed are the dead who die in the Lord from here on; Yes, says the Spirit, that they may rest from their labours; and their works follow them."

14. And I looked and lo, a white cloud, and upon the cloud was sitting one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the sanctuary, crying with a loud voice to him who was sitting upon the cloud, "Put forth your sickle and reap, because the hour is come for you to reap, because the harvest of the earth is ripe."

16. Then he, sitting upon the cloud, put forth his sickle upon the earth and the earth was reaped.

17. And another angel came out of the sanctuary which is in heaven, he also having a sharp sickle.

18. And another angel, having authority over fire, came out from the altar, and he called with a loud cry to him who had the sharp sickle saying, "Put forth your sharp sickle, and gather of the vine of the earth, because her grapes are ripe."

19. And he cast them into the winepress of the wrath of God.

20. And the winepress was trodden outside the city, and blood came forth out of the winepress, as far as the bits of the horses, to the distance of sixteen hundred furlongs.

## 15

AND I saw another sign in heaven, great and wonderful - seven angels having seven plagues. They are the last, because in them is completed the wrath of God.

2. And I saw what appeared to be a sea of glass mingled with fire; and those who were overcomers of the beast, and of its image, and of its mark, and of the number of its name, I saw standing upon the sea of glass, having harps of God.

3. And they were singing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and wonderful are your works, Lord God Almighty; righteous and true are your ways you king of saints.

4. Who should not fear you O Lord, and glorify your name? for only you are holy; for all the nations shall come and worship before you, for your righteous acts are manifested."

5. And with these things I looked and lo, the temple of the sanctuary of the covenant was opened in the heaven,

6. And the seven angels, having the seven plagues, came forth out of the sanctuary, clothed in linen pure and bright, and having their breasts girded with golden coverings.

7. And one of the four living creatures gave to the seven angels, seven golden vials full of the wrath of God who lives for ever and ever.

8. And the sanctuary was filled with smoke from the glory of God and from his power; and no one was able to enter into the sanctuary until the pouring out of the plagues was completed - the seven plagues of the seven angels.

## 16

AND I heard a loud voice from the sanctuary, saying to the seven an-

gels, "Go and pour out the vials of the wrath of God onto the earth."

2. And the first went and poured out his vial onto the earth. And a sore, loathsome and malignant, came upon those men who had the mark of the beast, and those who worshipped his image.

3. And the second angel poured out his vial into the sea; and it became blood like that of a dead thing; and every living soul in the sea died.

4. And the third angel poured out his vial into the rivers, and into the supplies of waters; and they became blood.

5. And I heard the angel of the waters saying, "You are righteous O Lord, the holy one who is and who was, in judging this way;

6. Because they poured out the blood of saints and of prophets you have given them blood to drink. Of this treatment they are worthy."

7. And I heard another, out of the altar, saying, "Yes Lord God Almighty, true and righteous are your judgments."

8. And the fourth angel poured out his vial upon the sun, and it was allowed to scorch men with fire.

9. And men were scorched with great heat, and they blasphemed the name of God who has the authority over these plagues, but they did not repent, and give glory to him.

10. And the fifth angel poured out his vial upon the throne of the beast, and its kingdom was plunged into darkness, and they gnawed their tongues in their distress.

11. And blasphemed the God of heaven for their distresses, and for their sores, but did not repent of their works.

12. And the sixth angel poured out his vial upon the great river Eu-

phrates, and its water was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw three unclean spirits like frogs come out from the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. These are the spirits of devils working miracles, as they go forth to the kings of the earth, and to the peoples of the world, to gather them together to the battle of that great day of God Almighty.

15. Please note; I come as a thief. Happy will he be who watches, and preserves his garments, so that he will not walk in shame due to his nakedness.

16. And they came together to a place called in the Hebrew, Armageddon.

17. And the seventh angel poured out his vial into the air, and a loud voice came out from the temple of heaven, from the throne, saying, "It is done."

18. And there were voices and thunders and lightnings; and there was a great earthquake, such as has never been since men were upon the earth, it was so mighty an earthquake and so great.

19. And the great city was split into three parts; and the cities of the nations fell; and great Babylon was brought before God's notice, that he might give to her to drink of the cup of the wine of the fury of his wrath.

20. And every island fled, and no mountains were found.

21. And a great hail, each stone, as a talent weight came down out of heaven upon men; and they blasphemed God because of the plague of hail, for it was an exceedingly great plague

## 17

AND one of the seven angels who had the seven vials came and spoke to me saying, "Come here, I will show you the punishment to be measured to the great harlot who sits on many waters.

2. With whom the kings of the earth have committed fornication, and who has made drunk with the wine of her fornication those that dwell on the earth."

3. And he carried me away, in the Spirit, to a wilderness, and I saw a woman sitting upon a scarlet beast which was covered with blasphemous names, and had seven heads and ten horns.

4. And the woman was clothed in purple and scarlet, and was decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, and of the uncleanness of her fornication.

5. And upon her forehead was there a name written, "Mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the Earth."

6. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And having seen her I wondered greatly.

7. And the angel said to me, "Why did you wonder? I will tell you the mystery of the woman, and of the beast which carries her, which has seven heads and ten horns.

8. The beast you saw was, and is not, and is about to ascend out of the bottomless pit, and to go into destruction, and those who dwell upon the earth, whose names are not written in the book of life prepared from the foundation of the world, shall wonder when they see the beast which was, and is not, and yet is.

9. Here is the mind which has wis-

dom. The seven heads are seven mountains on which the woman sits;

10. And there are seven kings. Five are fallen, and one is; the other is not yet come; and when he does come, he will remain a little while;

11. And the beast which was and is not, he is also the eighth as well as being one of the seven, and will go into destruction.

12. And the ten horns which you saw are ten kings which have not yet received a kingdom, but receive authority as kings for one hour with the beast.

13. These have one mind, and give up their authority over themselves to the beast.

14. These will make war with the Lamb, and the Lamb shall overcome them, because as Lord of Lords he is King of Kings; and those that are with him are called and chosen and faithful."

15. And he said to me, "The waters which you saw, upon which the harlot sits, are peoples and multitudes and nations and languages.

16. And the ten horns which you saw upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17. For God will put it into their hearts to do his will, and with one mind to give their kingdoms to the beast until the sayings of God be fulfilled.

18. And the woman you saw is the great city which reigns over the kings of the earth."

## 18

AND with these things I saw an angel descending out of heaven, having great authority, and the earth was enlightened with his glory.

2. And he cried mightily with a

loud voice saying, "The great Babylon is fallen is fallen, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird;

3. Because of the wine of the wrath of her fornication which all nations have drunk, for the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the power of her indulgences."

4. And I heard another voice out of heaven saying, "Come you, my people, out of her, that you may have no fellowship in her sins, so that you may not receive of her plagues,

5. For her judgment has reached even to heaven, and God has remembered her unrighteousness.

6. Render to her as to you she has rendered, and double to her double, according to her works. In the cup of her mixing, mix to her double.

7. To the extent that she has glorified herself and lived to gratify her senses, so give to her torment and mourning to that same extent; because in her heart she says, I sit as a queen, not as a widow, and will therefore not see mourning.

8. Because of this, in one day shall her plagues come; death and mourning and famine, and with fire shall she be burnt; for strong is the Lord God who judges her.

9. And the kings of the earth who committed fornication with her, and lived indulgently with her, when they see the smoke of her burning, shall weep for her and bewail her,

10. Standing afar off because of the fear of her torment, and saying to her, "Woe, woe, to Babylon, the great city, the strong city, for in

one hour is your judgment come."

11. And the merchants of the earth shall weep and mourn for her, because no one buys their wares any more;

12. Wares of gold and of silver, and of precious stones, and of pearl, and of fine linen, and of purple and of silk, and of scarlet and of thyrine wood, and every article of ivory, and every article of the most precious wood, and of brass and of iron and of marble.

13. And cinnamon, and incense, and ointment, and frankincense, and wine, and oil, and the finest flour, and wheat, and cattle, and sheep, and of horses and chariots, and of slaves, and souls of men.

14. And the ripe fruits of the desire of your soul are departed from you, and all the fat things and the bright things are departed from you, and no more, under any circumstances, shall you find them.

15. The merchants of these things, whom she enriched, shall stand afar off, weeping and mourning, because they fear her torment.

16. Saying, "Woe, woe, the great city, clothed with fine linen and purple and scarlet, and covered with gold and precious stones and pearls.

17. For in one hour such great wealth was made desolate." And every ship's pilot, and the ship's passengers and crew, and all that trade by sea, stood afar off,

18. And cried, when they saw the smoke of her burning saying, "Is anything to be compared with this great city?"

19. And they cast dust upon their heads, and cried, weeping and mourning, saying, "Woe, woe, the great city which enriched all who had ships in the sea through her costliness, for in one hour she was made desolate,

20. Rejoice over her O heaven and holy apostles and prophets, for God has judged your judgment upon her."

21. And a strong angel took up a stone like a great millstone, and threw it into the sea, saying, "Thus with violence shall the great city of Babylon be thrown down, and will be found no longer at all.

22. And no longer will the voice of harpers and fluteplayers and trumpeters and other musicians be heard in you; nor will any professional tradesman be found in you any longer, nor will the sound of millstones grinding be heard any more in you.

23. And the light of lamps will no longer shine from you; nor will the voice of bride and bridegroom be heard in you any more; for your merchants were the great men of earth, but by your sorcery you have misled all the nations.

24. Now on her hands was found the blood of prophets and saints, and of all who were slain on the earth."

## 19

AND with these things I heard the loud voice of a great multitude saying, "Hallelujah, salvation and glory and honour and power to the Lord our God,

2. For true and righteous are his judgments: for he has judged the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his servants which her hand shed."

3. And a second time they said, "Hallelujah." And her smoke ascended up for ever and ever.

4. And the four and twenty elders, and the four living creatures, fell down and worshipped God who sits upon the throne, saying, "Amen, Hallelujah."

5. And there came forth a voice out of the throne saying, "Praise our God all you his servants, and you who fear him small and great."

6. And I heard a voice as of a great multitude, and as a voice of many waters, and as a voice of strong thunders, saying, "Hallelujah, for the Lord God, the Almighty, has reigned;

7. We should rejoice and exult, and give glory to him, for the marriage of the Lamb has come, and his wife has made herself ready.

8. And she was permitted to be clothed in fine linen, pure and bright, for the fine linen is the righteousness of the saints."

9. And to me he said, "Write, Blessed are they who are called to the marriage supper of the Lamb."

And he said to me, "These are the true words of God."

10. And I fell before his feet to worship him. And he said to me, "Do not do this, because I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of prophecy."

11. And I saw the heaven opened, and lo, a white horse, and he who sits upon it called Faithful and True, because in righteousness he judges and fights.

12. His eyes were as a flame of fire, and upon his head were many crowns, and a name written which only he understood,

13. He was clothed with a vesture dipped in blood, and his name is the Word of God.

14. And the armies of heaven followed him, clothed in fine linen pure and white, and seated upon white horses.

15. And out of his mouth went a sharp sword, that with it he might smite the nations, whom he shall

shepherd with a rod of iron; and he trod the winepress of the fury of the wrath of God the Almighty.

16. And upon his vesture, and upon his thigh he had the name written, "King of Kings and Lord of Lords."

17. And I saw an angel standing in the sun; and he cried with a loud voice to all the birds which fly in mid-heaven saying, "Come and gather yourselves to the supper of the great God.

18. That you may eat the flesh of kings, and the flesh of chief captains, and the flesh of strong men, and the flesh of horses, and of those who sit upon them, and the flesh of all, free and bond, small and great."

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him who sat on the horse, and with his army.

20. And the beast was taken, and with him the false prophet who wrought the signs before him by which he misled those who received the mark of the beast, and those who did homage to his image. These two were cast alive into the lake of fire which burns with sulphur.

21. And the rest were killed with the sword of him who sat upon the horse - the sword which went forth out of his mouth; and all the birds were filled with their flesh.

## 20

AND I saw an angel descending out of heaven, having the key of the bottomless pit, and a great chain in his hand.

2. And he laid hold of the dragon - the serpent of old, who is the devil and Satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and



sealed him, that he should mislead the nations no longer until the thousand years were completed; and after that he must be loosed for a short time.

4. And I saw thrones being set up, and judgment was given to those who, in their minds had been be-headed for their witnessing for Jesus, and for their upholding of the word of God - those who would not worship the beast, nor its image, nor receive the mark of the beast upon their foreheads, or in their hands. And they lived and reigned with Christ for the thousand years.

5. But the rest of the dead live not again till the thousand years will be completed. This is the first resurrection.

6. Blessed and holy is he who has part in the first resurrection. Over these the second death will have no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years will have been completed, Satan will be loosed out of his prison, & will go out to mislead the nations of the four corners of the earth, God and Magog, to gather them together to war, of whom the number is as the sand of the sea.

9. And they will go up upon the breadth of the earth, and encircle the camp of the saints, and the beloved city; and fire will come down from God out of the heaven, and devour them.

10. And the devil who misled them will be cast into the lake of fire and sulphur, where the beast and the false prophet are, and by torment, they shall be silenced, day and night for ever and ever.

11. And I saw a great white throne, and him who sits on it, from before whose face the earth and the heav-

ens flee away and find no abiding place.

12. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the book of life. And the dead were judged from the things that were written in the books, according to their works.

13. And the sea gave up the dead that were in it. And death and the grave gave up the dead that were in them, and they were each judged according to their works.

14. And death and the grave were cast into the lake of fire. This is the second death.

15. And any that were not found written in the book of life, were cast into the lake of fire.

## 21

AND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no longer a sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband,

3. And I heard a great voice out of the heaven saying, "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, nor mourning nor crying, nor distress any longer, because the former things are passed away."

5. And he who sits upon the throne said, "Lo, I make all things new." And he said to me, "Write, because these words are true and faithful."

6. And he said to me, "It is done. I am the alpha and the omega, the

beginning and the end. I will give to him that thirsts, of the fountain of the water of life gratuitously.

7. He that overcomes shall inherit all things, and I will be to him his God, and he shall be to me my son.

8. But to the fearful and unfaithful, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part is in the lake which burns with fire and sulphur; which is the second death."

9. And one of the seven angels which had the seven vials full of the seven last plagues came to me and spoke with me saying, "Come here, I will show you the bride, the Lamb's wife."

10. And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God;

11. Having the glory of God, and her radiance was like a most precious crystal-like jasper stone;

12. Having also a wall, great and high; having twelve gates, and at the gates twelve angels, and names inscribed which are those of the twelve tribes of the sons of Israel.

13. On the east three gates, on the north three gates, on the south three gates, on the west three gates,

14. And the walls of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that spoke with me had a golden reed, that he might measure the city, and its gates and its wall.

16. The city lies four square - its length is the same as its breadth. And he measured the city with the reed - twelve thousand furlongs; the length and breadth and height are equal.

17. And he measured its wall - a

hundred and fortyfour cubits by man's measurement, that is, by the measurement of the angel.

18. Its walls were constructed of jasper. The city was of pure gold, like pure glass.

19. And the foundations of the wall of the city were adorned with very precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

20. The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

21. And the twelve gates were twelve pearls. Each was of one pearl; and the street of the city was of pure gold, as transparent glass.

22. And I saw no temple in it, for the Lord God Almighty, and the Lamb, are its temple.

23. And the city had no need of the sun, nor of the moon, that they should shine in it, for the glory of God enlightened it, and the Lamb is the light thereof.

24. And the nations of the saved shall walk in its light, and the kings of the earth bring their glory and honour into it.

25. And its gates shall not be shut at all by day, and there shall be no night there.

26. And they shall bring the glory and the honour of the nations into it.

27. And under no circumstances shall anything that defiles enter into it, nor those who practise abominations, or that lie, but only those whose names are written in the Lamb's book of life.

## 22

AND he showed me a pure river of water of life, bright as crystal, going forth out of the throne of God

and of the Lamb.

2. In the midst of its street; and on either side of the river, was there the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree were for the healing of the nations.

3. And there shall be no longer any curse; and the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there, and they shall not need a lamp, nor the light of the sun, because the Lord God will enlighten them, and they shall reign for ever and ever.

6. And he said to me, "These words are faithful and true; and the Lord God of the holy prophets sent his angel to show his servants the things which must shortly come to pass.

7. Please note that I will shortly be coming. Happy will he be who observes the words of the prophecy of this book."

8. And I John saw and heard these things; and when I heard and saw, I fell down to worship before the feet of the angel who was showing me these things;

9. And he said to me, "Do not do this, for I am your fellow servant, and of your brethren the prophets, and one of those who observe the words of this book. Worship God."

10. And he said to me, "Do not seal up the words of this prophecy, because the time is near when it shall be said,

11. He that is unrighteous, let him be unrighteous still, and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy,

let him be holy still.

12. And please note that I will shortly be coming, and bringing my reward with me to reward every man according to his works.

13. I am the alpha and the omega, the beginning and the end, the first and the last.

14. Happy will they be who, by doing his commandments, wash their robes, for this will give them a right to the tree of life, and authority to enter through the gates into the city.

15. Outside will be the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and those that love and practise lying.

16. I, Jesus, sent my angel to tell you these things in the churches. I am the root and the descendant of David, the bright and morning star.

17. And the Spirit and the bride say, "Come." And he that hears, let him say, "Come." And he that thirsts, let him come, and he that wishes to, let him take of the water of life freely without cost."

18. And with him I testify to all who hear the words of the prophecy of this book. If anyone shall add to these things, God shall add to him the plagues which this book describes.

19. And if anyone should take from the words of this book of prophecy, God shall take away his part from the book of life, and his part in the holy city, and his part with those whose names are written in the book of life.

20. He who testifies these things says, "Yes. I am coming soon. Amen." Yes. Come Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.